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Tutus in undis.

ANTIQUE SCULPTURE



SEEVA BRAHMA VEESHNU

Barlow sculp

copied from the Stupendous CAVERN-PAGODA of ELEPHANTA, and supposed by NIEBUHR to represent the [illegible]spects of the grand triple divinity, BRAHMA, VEESHNU, & SEEVA

A

DISSERTATION

ON THE

ORIENTAL TRINITIES:

EXTRACTED FROM THE

FOURTH AND FIFTH VOLUMES

OF

INDIAN ANTIQUITIES.

BY THE AUTHOR.

LONDON:

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1800.

TO THE

RIGHT REVEREND

GEORGE,

LORD BISHOP OF LINCOLN,

THIS VOLUME,

THE RESULT OF HIS LORDSHIP'S FAVOURABLE NOTICE OF THE LARGER WORK FROM WHICH IT IS AN EXTRACT,

IS GRATEFULLY INSCRIBED,

BY HIS LORDSHIP'S OBLIGED

OBEDIENT SERVANT,

THOMAS MAURICE.

ADVERTISEMENT.

THE flattering manner in which that portion of the Indian Antiquities, which discussed the ASIATIC TRINITIES, has been mentioned by the Lord Bishop of Lincoln, in his late valuable publication, "The Elements of Christian Theology," having occasioned a considerable demand for the two volumes of that work which contained the disquisition in question, the author has endeavoured to accommodate the Public, by printing a small edition, in one volume, of the whole of that particular disquisition. As only 250 copies are printed off, and, as they are accompanied

nied by *all the plates* that illuſtrate the doctrine in the larger work, in order to anſwer the charges of this edition it has been found neceſſary to fix the price of the two volumes [*fourteen ſhillings*] to the preſent publication, which cannot be reprinted, ſince that might materially injure the ſale of the larger work, upon which ſo much has been expended. It is merely done to gratify a few curious perſons who wiſhed to have the Diſſertation on the Trinity diſtinct from a work in which, in other reſpects, they did not feel themſelves particularly intereſted, and of which the coſt might be inconvenient. When the whole of this ſmall edition ſhall have been diſpoſed of, very little, if any, emolument will reſult from it to the author; but he will receive great pleaſure from being thus able to accommodate ſome worthy perſons who have expreſſed their anxious wiſh to

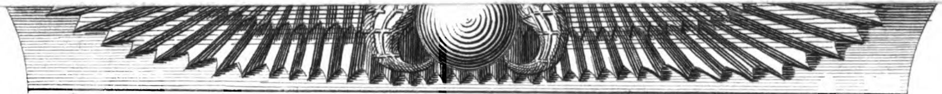
have

have it in this form. The dissertation has been revised, newly arranged, and divided into chapters; and he flatters himself that it now possesses the advantage of that connection and *lucidus ordo* in which the first edition of it was so materially defective.

British Museum,
March, 1800.

P. S. The seventh, and *final*, volume of INDIAN ANTIQUITIES is in great forwardness.

Printed by H. L. GALABIN, Ingram-court, London.



The WING, the GLOBE, & the SERPENT; constituting the EGYPTIAN TRINITY. Copied by NORDEN from the front of the ruins of the superb Temple of LUXORE in UPPER EGYPT.



ΖΕΥΣ ΟΜΒΡΙΟΣ, seu JUPITER PLUVIUS; affirmed by STRABO, to be one of the Deities adored by the Indians: by which he must have meant EENDRA, the HINDOO GOD of the FIRMAMENT, descending in torrents during the annual rains. From Mountfaucon.

A DISSERTATION, &c.

CHAPTER I.

The TRINITY, *a Doctrine revealed to Man in Innocence.—On his Fall, Polytheism erected itself on the Misapprehension of that Doctrine.—The Indians divided into Four great Tribes, and various inferior Casts, but all unite in the Adoration of One grand* TRIAD, *Brahma, Veeshnu, and Seeva—Hence the Necessity of thoroughly investigating the Subject, and inquiring whence they derived a Tenet so congenial with a fundamental Doctrine of Christianity.—The Difficulty stated of penetrating into the more hidden Mysteries of their Theology.—The successful Attempt of Akber, and the affecting Story of Feizi and his Brahmin-Preceptor.*

ceptor. — Feizi, the first Foreigner ever admitted to an intimate Acquaintance with the Arcana of their Religion and the sacred Sanscreet Language. — Some cursory Remarks on that Language. — The Three mythologic Personages of the Indian TRINITY *are Copies of the true; the Office of Brahma being to* create, *of Veeshnu to* preserve *and* mediate, *and of Seeva to* quicken *and* regenerate. — *It consequently descended to them from their Ancestors, the Patriarchs, who settled in that Region of Asia. — But, Doubts having been entertained whether the Patriarchs themselves believed it, and, in short, whether such a Doctrine existed in the Hebrew Scriptures, the Author commences an extended Discussion of that interesting Question. — A general View is now taken of what is meant by the scriptural Doctrine of the* TRINITY. — *Not likely to have originated in human Invention or in the School of Plato. — Christianity only the Completion of the Jewish Theological Code; therefore, this Doctrine to be looked for with Confidence in the Old Testament, and there it is indisputably, though obscurely, revealed. — The true Origin of that Contempt and Rancour, with which the Jews are enflamed against the Messiah, unfolded. — Hence the Rejection of the Doctrine of the* TRINITY *by the*

the modern Hebrews, though believed by their Anceſtors.—Some phyſical Objections, urged againſt that Doctrine by Unbelievers, anſwered.

AMONG the philoſophers of the Pagan world, not infected with atheiſtical principles, there were ſome who entertained ſuch degrading conceptions concerning the Deity, as to imagine him to be a ſevere, unſocial, inacceſſible, being, exiſting, through eternal ages, in the centre of barren and boundleſs ſolitude. This unworthy conception of the divine nature in a more particular manner influenced, as we ſhall hereafter have repeated opportunities of demonſtrating, the theology of the ancient Egyptians, who repreſented the throne of God as ſeated in an abyſs of darkneſs, and himſelf as *αφανης και κεκρυμμενος*, *inviſible* and *occult*.* The more enlightened, however, of the Gentile philoſophers conſidered the Deity as a prolific and inexhauſtible FOUNTAIN, whence the brighteſt and pureſt emanations have ſucceſſively flowed; and this juſter notion of his nature doubtleſs originated from traditions delivered down, during a long revolution of ages, from

* Plutarch de Iſide et Oſiride, p. 354.

the ancient patriarchs, dispersed in the earliest periods through the various empires of Asia. That those venerable patriarchs *were* admitted, by the divine favour, to a nearer contemplation of the mysterious arcana of the celestial world than their fellow-mortals, we have the evidence of Scripture to support our asserting; and that the great progrenitor of mankind himself might, in his state of innocence, be indulged in still higher privileges, even so far as to have been allowed an intimate knowledge of the nature of that awful Being, in whose august image he is said to have been formed, is a supposition at which neither piety nor reason will revolt. The supposition will possibly be still more readily acquiesced in when what I have elsewhere remarked shall have been fully considered, that, in that pure primeval condition of man, his faculties were better calculated than those of his fallen posterity to bear the influx of great celestial truths, and that profound meditation on the divine perfections at once formed his constant employment and constituted his sublimest delight.

It is an hypothesis in the highest degree probable, an hypothesis which has ever staggered the sceptic, that, from certain traditional precepts, descending down, however in their

descent

descent corrupted and mutilated, from that prime progenitor, relative to a certain PLURALITY subsisting, after a method incomprehensible to human beings, in the UNITY of the divine essence, the greatest part of the multifarious polytheism of the Pagan world originated. Hence we may not unreasonably suppose the Sabian superstition, or worship of the stars and planets, concerning which so much has been said in the early part of the Indian theology, took its rise; hence angels and other ætherial beings first began to receive adoration; hence the attributes of God, and even the virtues of men, personified, came to be exalted into divinities; and heaven and earth became gradually filled with deities of various supposed rank, functions, and authority.

The preceding reflections must serve as a basis for the ample disquisition which is to follow, in this volume, upon the HEBREW TRINITY and the PAGAN TRIADS of DEITY. It is through the imagined ANTIQUITY of INDIA, and its sciences, that the Mosaic and Christian systems of theology have been principally attacked; and, therefore, it shall be one main object of our IN-

DIAN ANTIQUITIES to defend and illuſtrate thoſe ſyſtems.

After having, with daring, but no ſacrilegious, ſtep, penetrated into the inmoſt receſſes of the caverns and groves of India, and taken a glance at ſome of the moſt ancient religious rites practiſed in them by the Brahmins; in particular, the Sabian ſuperſtition, the worſhip of fire, and initiation into certain deep theological myſteries, nearly reſembling thoſe celebrated in Egypt and Greece; after having, likewiſe, ſo extenſively ſurveyed thoſe grand external fabrics of national devotion, erected when cavern-worſhip began to be neglected, the pagodas, abounding in every quarter of this extenſive region of the Greater Aſia; let us, through yonder ſolitary door, enter the illumined ſhrine, and, with that profound reverence which is due to all ſyſtems of religion, that profeſs, by whatever mode and under whatever name, to worſhip one grand preſiding Deity, let us approach the awful high-raiſed ſanctuary itſelf, glittering with jewels and loaded with oblations. Though, in theſe numerous ſurrounding ſymbols, degraded by human and even by beſtial repreſentation, ſtill the acknowledged object of their worſhip is the

the GREAT FATHER OF ALL, adored with an endless variety of rites, in every age and region of the world, by "the saint, the savage, and the sage." Let us, from that sanctuary, survey the various TRIBES of Hindoos perform their respective devotions, and, while the fervent flame of piety kindles and spreads around us, in this and the following chapter let us examine in order those other grand points of the comprehensive system of the Brahmin religion, which still remain to be investigated.

Having used the word TRIBES, it becomes necessary for me, in this place, to state, in a cursory manner, what will be more particularly unfolded in the ensuing history, that the Hindoos have, from the remotest periods of antiquity, been divided into four great TRIBES, each of which comprehends a variety of inferior classes, or CASTS. By the inviolable laws of Brahma, these tribes never intermingle in marriage, at entertainments, or, in any intimate manner, associate one with another, except, say more modern accounts, when they worship at the great temple of JAGGERNAUT, in Orissa, where it is esteemed a crime to make any distinction. JAGGERNAUT signifies *Lord of the Creation*;

and this injunction seems to imply, that, however the policy of their great law-giver might think it necessary to keep them at other times separated, all ideas of superiority should be annihilated in the presence of that Being who is the common parent of all ranks and classes of mankind. The BRAHMINS, noble by their descent and venerable by their sacerdotal office, form the first tribe. The second tribe is that of the KEHTRI, or RAJAS; celebrated for their valour as the former for their sanctity. The Banians, or Merchants, compose the tribe of BICE. The fourth and most numerous tribe is that of SOODER. To these four respective tribes are appointed different degrees of spiritual labour, different modes of performing the POOJA, or worship, and different elevations of attainable excellence and holiness. The tribe of Brahmins, however, is alone allowed to read the VEDAS; and they explain them as they please to the other three tribes, who receive implicitly the interpretation of their priests. What an unbounded latitude this must open to imposition, in religious concerns, must be evident to every reader of reflection. It has arisen from this circumstance chiefly, that the pure and sublime theology of Brahma has been so debased and mu-

tilated,

tilated, especially on the coast of the peninsula, by the policy of a venal priesthood, that few of its original features are to be traced in the devotion of the common people, who are strangers to its genuine doctrines, and are enslaved by an everlasting round of ceremonies, not less painful than perplexing. The indefatigable exertions, indeed, of our own countrymen, have, of late years, burst asunder the veil that formerly obscured their religion, and the sacred language in the inscrutable recesses of which it was so long buried. How difficult it was, even in the time of the Emperor AKBER, to penetrate behind that veil, will be evinced by the following interesting narrative.

That prince, though bred in all the strictness of the Mohammedan faith, possessed a mind too liberal and enlarged to be holden in chains by any superstition whatsoever. With a design to choose his own religion, or perhaps from mere curiosity, he made minute inquiries concerning the several systems of divinity that prevailed among mankind. The letter, of which Mr. Fraser has given to the world a translated copy,* in which he solicits the

* See Fraser's Nadir Shah, p. 12, where that letter is given at length.

the king of Portugal that miſſionaries might be ſent to inſtruct him and his people in the doctrines of Chriſtianity, is a ſingular inſtance of deviation, from the ſtrong original bias to his own religion, in the mind of a Mohammedan. Akber was ſucceſsful in his reſearches among all claſſes of religious votaries, except the Hindoos: from a knowledge of their ſacred myſteries he found himſelf excluded by a line which it was impoſſible to paſs. Diametrically oppoſite to the Mohammedan and other ſyſtems of faith, which eagerly embrace proſelytes of every deſcription. The Brahmin ſuperſtition rejected all converts, and conſequently defied all inveſtigation. Not all his authority nor promiſes could induce the prieſts of that order to reveal the principles of their faith: at length, artifice ſucceeded where power failed, and in Feizi, the brother of his miniſter and confident, Abul Fazil, a proper inſtrument ſeemed to be found to accompliſh the deſired object.

Feizi was, at that time, but of tender years, but ſufficiently advanced to receive inſtruction for the part he was to act. Under the character of a poor orphan of the ſacerdotal tribe he was received into the houſe, and under the protection of a learned Brahmin at

Benares;

Benares; and, in the courſe of ten years, not only became maſter of the Sanſcreet language, but of all the various branches of ſcience taught at that celebrated univerſity. The time approached for his return to the court of Akber, and meaſures for his ſafe and unſuſpected departure from his patron and the city where he had ſo long reſided were accordingly taken by the anxious monarch. An ardent paſſion, conceived by the youth for the beautiful daughter of the Brahmin, and the impulſe of gratitude ſtrongly acting upon a generous mind, induced him, in a moment when virtuous principles predominated over the ſuggeſtions of vanity and ambition, to proſtrate himſelf at the feet of his injured preceptor, to confeſs the intended fraud, and, amidſt a flood of tears, to ſolicit his forgiveneſs.

The venerable prieſt, petrified with horror at the tidings, remained for ſome minutes in agonizing ſuſpenſe and profound ſilence. At length, ſtarting from his reverie, without deſcending to the bitterneſs of invective, he ſeized a poniard which hung at his girdle, and was juſt going to bury its point in his own boſom. The unhappy youth, arreſting his uplifted arm, conjured him to attempt nothing

thing against so sacred a life, and promised cheerfully to submit to any severities that might expiate his offence. The Brahmin, who revered the uncommon genius and erudition of his pupil, now burst into tears, and declared his readiness to forgive him, as well as to continue in life, if he would grant him *two requests*. Feizi with transport consented; and solemnly swore to hold his injunctions inviolably sacred. Those injunctions were, that he should never translate the VEDAS; nor reveal, to any person whatever, the mysterious symbol of the Brahmin creed. Feizi kept the solemn promise he had made, as long as the Brahmin lived, but considered himself released from the obligation at the moment of his death. He then imparted to the secretary of Akber the leading principles of the Brahmin faith; which that writer detailed in the Ayeen Akbery; the first, though not the most ample, source of all the real knowledge we have obtained concerning the theology and literature of Hindostan.

This, therefore, may seem to be no improper place for introducing an account of the SANSCREET language, and entering into a more particular examination of the doctrines contained in the four VEDAS. Materials,

however,

however, for a full investigation of that abstruse subject, have not yet come to my hands; although I am not without expectation of possessing those materials in a very ample degree before my dissertation on the Hindoo literature, and comparison of the principles of the Brahmin and Grecian schools, shall make their appearance. The reader will be pleased, for the present, to rest content with the following concise and cursory remarks upon that sacred and ancient language, which are collected from the Sanscreet Grammar of Mr. Halhed and the Dissertations of Sir William Jones. By the former of these gentlemen we are acquainted that the Sanscreet alphabet consists of FIFTY letters, thirty-four of which are consonants; and that nearly half of them carry combined sounds; that the mode of writing Sanscreet is not as the Hebrew, the Persian, and the Arabic, are written, from the right hand to the left, but, in the European manner, from left to right; and that it has this remarkable singularity, that the consonants in its alphabet are composed with a kind of regularity approaching to metrical exactness, which renders them peculiarly easy to be retained in the

the memory.* He aſſerts it to be a language of the moſt valuable and unfathomable antiquity; the grand ſource as well as ſacred repoſitory of Indian literature, and the parent of almoſt every dialect, from the Perſian Gulph to the China Sea. He is even of opinion, that the Sanſcreet was, in ancient periods, current not only over ALL INDIA, conſidered in its largeſt extent, but over ALL THE ORIENTAL WORLD, and that traces of its original and general diffuſion may ſtill be diſcovered in almoſt every region of Aſia. In the courſe of Mr. Halhed's various reading, he was aſtoniſhed to find the ſimilitude which it in many inſtances bore to the Perſian and Arabic. He diſcovered the viſible traces of its character, that character which he deſcribes to be ſo curious in its ſtructure and ſo wonderful in its combination, on the moſt ancient medals and imperial ſignets of Eaſtern kingdoms;† and he ſeems to hint that it was the original language of the earth. Here then a ſtupendous ſubject unfolds itſelf for future and profound inveſtigation, involving points of

* See Mr. Halhed's Grammar of the Bengal Language, p. 8.

† See the very elegant and learned preface to that Grammar, p. 5.

of the utmoſt importance both to religion and literature.

To Mr. Halhed's obſervations on the Sanſcreet *language* might here be added many judicious reflections made by Sir William Jones on Sanſcreet *compoſitions*; but, as thoſe reflections will be my moſt certain guide hereafter, it is not my intention to anticipate, in this place, remarks which will more forcibly arreſt attention in the Diſſertation on the Literature of India. It will be ſufficient for the reader to be informed, in general, that Sir William ſtrenuouſly aſſerts the *remote*, but not *unfathomable*, antiquity of the Sanſcreet language. The Sanſcreet proſe he deſcribes as eaſy and beautiful, and its poetry as ſublime and energetic. He obſerves, that the learned will find in it almoſt all the meaſures of the Greeks; and that the particular language of the Brahmans, or the Devanagari, a word explained before, runs very naturally into Sapphics, Alcaics, and Iambics. Sir William repreſents it as even more perfect than the Greek, more copious than the Latin, and more exquiſitely refined than either, yet bearing to both ſo ſtrong an affinity as to induce a conviction, in the mind of a philologer, that they all muſt have ſprung from ſome common ſource; a

ſource

source which, perhaps, no longer exists. It is in the Devanagari language (a language believed to have been taught by the Divinity, who prescribed the artificial order of the characters that constitute it in a voice from heaven) that the sacred VEDAS are written, in a kind of measured prose. Let me not mutilate, by abridging the passage, the following most important information given us by this indefatigable Oriental scholar, with which, for the present, I shall conclude the subject. "These letters, with no greater variation in their form, by the change of straight lines to curves, or conversely, than the CUSIC alphabet has received in its way to India, are still adopted in more than twenty kingdoms and states, from the borders of CASHGUR and KHOTEN to RAMA'S BRIDGE, and from the SEENDHU to the river of SIAM. Nor can I help believing, although the polished and elegant Devanagari may not be so ancient as the monumental characters in the caverns of JARASANDHA, that the square CHALDAIC letters, in which most Hebrew books are copied, were originally the same, or derived from the same prototype, both with the Indian and Arabian characters: that the PHOENICIAN, from which the Greek and Roman alphabets were formed, by

by various changes and inversions, had a similar origin, there can be little doubt, while the inscriptions of Canarah seem to be compounded of NAGARI and ÆTHIOPIC letters, which bear a close relation to each other, both in the mode of writing from the left hand, and in the singular manner of connecting the vowels with the consonants. These remarks may favour an opinion entertained by many, that all the *symbols of sound*, which, at first, probably, were only rude outlines of the different organs of speech, had a common origin: the *symbols of ideas*, now used in China and Japan, and formerly, perhaps, in Egypt and Mexico, are quite of a distinct nature; but it is very remarkable, that the order of sounds in the Chinese Grammar corresponds nearly with that observed in Tibet, and hardly differs from that which the Hindoos consider AS THE INVENTION OF THEIR GODS."*

It has been remarked, that, wheresoever we direct our attention to Hindoo literature, the notion of *infinity* presents itself. I am of opinion, that the same remark may,

* Asiatic Researches, vol. i. p. 424, ubi supra.

with ſtill greater propriety, be applied to a more important ſubject, their THEOLOGY. That theology comprehends ſo many momentous and intereſting points, and, in the examination of it, ſuch an extenſive field is opened for ſpeculation, that no author, determined fully to inveſtigate it, can obſerve order entirely unviolated. I ſhall proceed in that inveſtigation with as much regularity of arrangement as the ſubject will allow, and leave the reſt to the candour of my readers.

One of the moſt prominent features in the Indian theology is the doctrine of a Divine Triad governing all things; a ſubject by no means to be paſſed over in ſilence, but at the ſame time connected with the abſtruſeſt ſpeculations of ancient philoſophy. It has been repeatedly obſerved, that the mythologic perſonages, BRAHMA, VEESHNU, and SEEVA, conſtitute this grand Hindoo TRIAD. By Brahma, it is univerſally acknowledged, the Indians mean *God, the Creator*; and poſſibly the Sanſcreet root may have ſome affinity to the Hebrew ברא, BRA, or BARA, *created.* VEESHNU, in Sanſcreet, literally ſignifies a *cheriſher*, a *preſerver*, a *comforter*; and SEEVA, a *deſtroyer* and *avenger.*

ger. To these three personages, different functions are assigned, in the Hindoo system of mythologic superstition, correspondent to the different signification of their names. They are distinguished, likewise, besides these general titles, in the various sastras and puranas, by an infinite variety of appellations descriptive of their office, which has been the occasion of as infinite errors in the works of European travellers.

That nearly all the Pagan nations of antiquity, in their various theological systems, acknowledged a kind of Trinity in the divine nature has been the occasion of much needless alarm and unfounded apprehension, especially to those professors of Christianity, whose religious principles rest upon so slender a basis that *they waver with every wind of doctrine.* The very circumstance which has given rise to these apprehensions, the universal prevalence of this doctrine in the Gentile kingdoms, is, in my opinion, so far from invalidating the divine authenticity of it, that it appears to be an irrefragable argument in its favour. It ought to confirm the piety of the wavering Christian, and build up the tottering fabric of

his faith. The doctrine itſelf bears ſuch ſtriking internal marks of a divine original, and is ſo very unlikely to have been the invention of mere human reaſon, that there is no way of accounting for the general adoption of ſo ſingular a belief by moſt ancient nations, than by ſuppoſing what I have, in pretty ſtrong terms, intimated at the commencement of this chapter, and what I hope moſt of thoſe, who honour theſe pages with a peruſal, will finally unite with me in concluding to be *the genuine fact*, that this doctrine was neither the invention of Pythagoras, nor Plato, nor any other philoſopher in the ancient world, but a SUBLIME MYSTERIOUS TRUTH, one of thoſe ſtupendous arcana of the inviſible world, which, through the condeſcending goodneſs of divine Providence, was revealed to the ancient patriarchs of the faithful line of SHEM; by them propagated to their Hebrew poſterity; and, through that poſterity, during their various migrations and diſperſion over the Eaſt, diffuſed through the Gentile nations among which they ſojourned.

I muſt again take permiſſion to aſſert it as my ſolemn belief, a belief founded upon long

and elaborate investigation of this important subject, that the Indian as well as all other triads of Deity, so universally adored throughout the whole Asiatic world, and under every denomination, whether they consist of PERSONS, PRINCIPLES, or ATTRIBUTES DEIFIED, are only corruptions of the Christian doctrine of the TRINITY. Physics and false philosophy have, in every age, combined to darken this great truth; but they have not availed wholly to extirpate it from the mind of man. With respect, however, to drawing any immediate parallel between the Christian and Hindoo Trinity, as the Hindoo Trinity is now conceived of by the Brahmins, it might border on absolute blasphemy, principally on account of the licentious rites and gross physical character of Seeva; a character which I cannot but consider as greatly misrepresented by them. In the *Creator* and *Preserver* of India, however, this sublime truth beams forth with a lustre which no physics have been able to obscure. Possibly hereafter, too, it may appear, that, as their system of philosophy allows not of the absolute *destruction of any object in nature*, but asserts, that only a *change of being* takes place, the character of Seeva, as a destroyer, may be found inconsis-

ſent with their principles; and that, however miſconceived in their preſent corrupted ſyſtem of devotion, and however degraded by ſymbols equally hoſtile to all religion and all morality, their third hypoſtaſis was originally intended only to ſymbolize the *quickening and regenerative power* of God. This hypotheſis is rendered exceedingly probable by the circumſtance of FIRE, the emblem of life, being the true and ancient ſymbol of Seeva, whence the oldeſt pagodas, erected in honour of him, are invariably pyramidal. It is not, however, alone the expreſſive emblem of fire which marks the character of Seeva to have originally ſhadowed out the *quickening*, rather than the *deſtroying*, power of God, or rather the God himſelf of *life* and *death*; for, in the Hindoo coſmogony, all the three perſons in this Indian triad are repreſented as being preſent during that ſolemn act; and thus are they depicted on Mr. Holwell's firſt plate illuſtrative of that event. Now, as a deſtroyer, what employment could there be for Seeva during the creation of the world; although, in the exertion of the *vivific energy*, there is obvious occaſion for the preſence of a being, whoſe peculiar function it is to ſow the ſeeds of embryo life, and give form and motion to inert

inert and ſhapeleſs matter. In this inveſtigation I am deeply ſenſible of the dangerous ground upon which I have to tread; and, though it may not be in my power, nor do I pretend, to obviate every difficulty, yet, in the courſe of it, I am confident that I ſhall be able firmly to eſtabliſh the general poſition, that the Indian, not leſs than the other, triads of Aſia, are but perverſions of one grand primæval doctrine. My humble but earneſt efforts ſhall be exerted to explore and trace back to its remoteſt ſource this myſterious doctrine, which is to be ſought for in a very different country from Greece. In fact, that ſource muſt be explored, and can alone be found in the firſt-known revelations of the Deity to the human race, and in the moſt ancient traditions and hieroglyphics of his highly-favoured people, THE JEWS.

The underſtanding of man can never be more groſſly inſulted than when infidelity labours to perſuade us, that a truth, ſo awfully ſublime as that at preſent under conſideration, could ever be the offspring of human invention; nor can hiſtory be more violated than when it fixes the origin of this doctrine to the ſchools of Greece. Equally above the

boldeſt flight of human genius to invent, as beyond the moſt extended limit of human intellect fully to comprehend, is the profound myſtery of the ever-bleſſed Trinity. Through ſucceſſive ages, it has remained impregnable to all the ſhafts of impious ridicule, and unſhaken by the bolder artillery of blaſphemous invective. It is ever in vain that man eſſays to pierce the unfathomable arcana of the ſkies. By his limited faculties and ſuperficial ken, the deep things of eternity are not to be ſcanned. Even among Chriſtians, the ſacred Trinity is more properly a ſubject of belief than of inveſtigation, and every attempt to penetrate into it, farther than God in his holy word has expreſſly revealed, is at beſt an injudicious, and often a dangerous, effort of miſtaken piety. If we extend our eye through the remote region of antiquity, we ſhall find this very doctrine, which the primitive Chriſtians are ſaid to have borrowed from the Platonic ſchool, univerſally and immemorially flouriſhing in all thoſe eaſtern countries where hiſtory and tradition have united to fix thoſe virtuous anceſtors of the human race, who, for their diſtinguiſhed attainments in piety, were admitted to a familiar intercourſe with Jehovah and the angels; the

the divine heralds of his commands: some conversing with the Deity *face to face* upon earth; and others, after beholding the divine aspect in the veil of mortality, caught up into heaven, without tasting of death, its appointed doom, to contemplate, with nearer view, and with more intense fervour, the beatific glory. To Adam, in the state of innocence, many parts of the mysterious oeconomy of the eternal regions were, by the divine permission, unfolded; nor did his mind, at the fall, lose all impression of those wonderful revelations which had been gradually imparted to him; for, the remembrance of his past enjoyment and forfeited privileges, doubtless, formed one afflicting part of his punishment. It was in that happy state, when man's more refined and perfect nature could better bear the influx of great celestial truths, that the awful mystery was revealed to him, and it came immediately from the lips of that DIVINE BEING, the mighty Αυτοθεος, or SELF-EXISTENT, who, by his HOLY WORD, created all things, and animated all things which he had created by that energic and pervading SPIRIT which *emanated* from himself. It was at that remote period, that this holy doctrine was *first* propagated, and most vigorously flourished;

flouriſhed; not in the ſchool of PLATO, not in the academic groves of Greece, but in the ſacred bowers of Eden, and in the awful ſchool of univerſal nature, where JEHOVAH himſelf was the inſtructor, and Adam the heaven-taught pupil. With the holy perſonages that compoſe the Trinity he is repreſented as freely converſing, during all the period that he remained in a ſtate of innocence, while the refulgent glory of the divine SHECHINAH, darting upon him its direct, but tempered, rays, encircled with a flood of light the enraptured protoplaſt, formed in the image and ſimilitude of his Maker. But, as he ſaw the radiance of the divine Triad in innocence with inexpreſſible joy, ſo, when fallen from that ſtate of primæval rectitude, he beheld it with unutterable terror, eſpecially at that awful moment when the ſame luminous appearance of Deity, but arrayed in terrible majeſty, and darting forth ſeverer beams, ſought the flying apoſtate, who heard with new and agonizing ſenſations the majeſtic voice of JEHOVAH ELOHIM, literally the LORD GODS, *walking in the garden in the cool of the day.*

For the hiſtory of the Chriſtian Trinity itſelf, the various doctrines propagated relative

lative to it in the early ages after Chriſt; and the conteſts which ever ſince have not ceaſed to agitate the church from the third century to the preſent day, the reader will conſult Biſhop Bull, Moſheim, and its moſt ſucceſsful modern defender, Biſhop Horſley. My obſervations will be confined as much as poſſible to the moſt early JEWISH notions of this holy myſtery, and the degradation and proſtitution of it, either in doctrine or by ſymbols, among the GENTILES.

It has been obſerved by Grotius, that Chriſtianity is only *the completion of the Jewiſh law*;* we may, therefore, with the greateſt reaſon, expect to find ſo predominant a feature in the Chriſtian, deciſively marked in the Hebrew, ſyſtem of theology. In reality, the diligent inveſtigator of the Old Teſtament will find it to be ſufficiently marked for the exerciſe and edification of his faith. It would probably have been, in more deciſive language, inſiſted on in the writings of Moſes, and in the venerable prophets who ſucceeded him, but for a reaſon very forcible, although not generally attended

* Vide Grotius de Veritate, lib. i. ſect. 14.

tended to. So unhappily prone were the great body of the Hebrew nation to run into the groſs and boundleſs polytheiſm in which their pagan neighbours were immerſed, that the greateſt caution and delicacy were neceſſary to be obſerved in inculcating a doctrine which might poſſibly be perverted to perpetuate and to ſanction thoſe errors. Continually violating the two grand injunctions which ſtand foremoſt in the Decalogue, the vulgar Jews were incapable of comprehending ſo exalted and myſterious a truth. Even amidſt the awful and terrifying ſcenes that were tranſacting on the illumined ſummit of Sinai, though *they ſaw the glory and heard the voice*, yet could not all this ſtupendous diſplay of Almighty power reſtrain the madneſs of their idolatry. From age to age, however, through all the periods of their empire, diſperſed as they were through every clime, and languiſhing under every viciſſitude of fortune, this threefold diſtinction in the Deity was confeſſed by the rabbies in a variety of writings and by a multitude of emblems.

In fact, this ſublime doctrine is far from being only obſcurely glanced at in the Old Teſtament. The intelligent and learned Jew well

well knows this, and would acknowledge it, were he not bound down in the fetters of national bigotry, and were he not inſpired from his very infancy with ſentiments of the bittereſt rancour againſt the deſpiſed Meſſiah of the Chriſtians. But whence originated this rooted contempt and averſion to the meek, the amiable, the beneficent, Meſſiah? The perverted imaginations of their ambitious forefathers had inveſted *the Meſſiah whom they expected* with all the gorgeous trappings of temporal grandeur. Inſtead of the benevolent Jeſus, the Prince of peace, they expected a daring and irreſiſtible conqueror, who, armed with greater power than Cæſar, was to come upon earth to rend the fetters in which their hapleſs nation had ſo long groaned, to avenge them upon their haughty oppreſſors, and to re-eſtabliſh the kingdom of Judah upon the ruin of all other kingdoms. The Shiloh, for whoſe coming the breaſt of the impatient Iſraelite of old panted, would not, they conceived, appear in leſs regal ſplendour than the magnificent Solomon, nor with leſs military array than the triumphant Joſhua. They believed, that, immediately on his advent, he was to elevate his immortal ſtandard upon the ſacred hill, and that

that his victorious legions were to march againſt and exterminate all oppoſers of his claim to univerſal ſovereignty. Thus an empire, which Jehovah had declared ſhould be founded in benevolence and equity, was, by the infatuated Jews, conſidered as about to be eſtabliſhed by a wanton profuſion of human blood, and ſupported by the moſt flagrant deſpotiſm. Happily for mankind, the Almighty Mind was inflamed with no ſuch ſanguinary and vindictive ſentiments againſt his rebel ſubjects. Inſtead of the crimſon banner of deſerved wrath, the white flag of conciliation and pardon was diſplayed on the ſacred heights of Salem. The Gentiles, obeying the ſummons, joyfully enliſted beneath that banner, and are gathered into the garner of their heavenly Father; while the obſtinate Jews, ſtill ſpurning the divine proffer, are ſcattered over the earth, and view with mingled rage and indignation the elevation and proſperity of the deſpiſed ſect of the Nazarene. Animated by this ſpirit of rancour againſt Chriſtianity, they have, with unparalleled audacity, proceeded to mutilate their moſt venerated records, and involve whatever evidence could be brought, in favour and ſupport of its leading doctrines from

from their early opinions, traditions, and writings, in a labyrinth of inextricable confusion, or entirely to bury that evidence in an abyſs of impenetrable darkneſs. They have even dared to pronounce that the true ſenſe of the ſacred volumes themſelves can only be found in the degrading comments and baſe forgeries of their interpreting rabbies, who lived in the early ages *after Chriſt*.

With the elaborate productions of my learned predeceſſors on this diſputed ground, I have not the preſumption to attempt an idle competition; but, as this book will probably go to a region of the earth where thoſe excellent authors cannot be obtained, I ſhall endeavour to ſtate, in the cleareſt and moſt conciſe manner poſſible, what are the genuine and avowed ſentiments of the Chriſtian church, and of all its ſincere adherents, relative to this doctrine, which, as I obſerved before, is a myſtery to be believed rather than a ſpeculative doctrine to be agitated in warm and embittered controverſy.

The Chriſtian religion inculcates the belief of ONE GOD, ETERNAL, INFINITE, OMNIPOTENT, without the leaſt ſhadow of imperfection

perfection in his nature, and without the remotest possibility of vicissitude. The sacred Scriptures, however express upon the subject of the UNITY of the Godhead, as decidedly assert that there are, in the divine nature, *three distinct hypostases, or persons*, whom they denominate the FATHER, the SON, or WORD, of GOD, and the HOLY SPIRIT. To each of these sacred persons, individually, all the essential attributes and all the peculiar operations of Deity are asserted to belong. The Father is the great FOUNTAIN of the Divinity. The Son and the HOLY SPIRIT are emanations from that fountain: not divisible from their source, but eternally existing in it, and inseparably united to it. To maintain that the three persons in the sacred Trinity are of a different nature, that they can by any possible means be separated, or that there exists more than one Fountain or Principle in the Divinity, is, as Bishop Bull has observed on this profound subject, gross TRITHEISM;* a doctrine utterly repugnant to that system of religion, of which the Unity of the Godhead forms the predominant

* See Bishop Bull's Defens. Nic. Fid. passim, but particularly his Discourse on the Trinity, in his Sermons, vol. iii. p. 829, edit. oct. 1713.

predominant feature. The Christian Trinity, therefore, is not a Trinity of principles, like that of the Persian philosophers; it does not consist of mere logical notions and inadequate conceptions of Deity, like that of Plato; but it is a Trinity of subsistences, or persons, joined by an indissoluble union. As it is against the divinity of the second and third person, in this holy Triad, that inveterate scepticism principally points its rash invective; let us take a cursory review of the qualities and offices ascribed to them in the sacred writings.

It is necessary ever to be remembered, that, when those writings denominate one person, in the Trinity, the *first*, another the *second*, and another the *third*, they must not be understood as if speaking of a priority of time or of nature, which would imply some sort of dependence, but only of a *priority of emanation*. The second person, indeed, is said to have proceeded from the first, and the third from the first and second; yet from this expression it by no means follows that they were created beings, for, in that case, to pay them any adoration would doubtless be to substantiate the charge which our opponents bring against those who worship the Trinity, and involve us in all the guilt of complicated idolatry. It cannot be said of

them, as of created agents, *erat quando non erant*, or that they once were not; ſince their *going forth is ſaid to have been from all eternity.* They were, conſequently, eternal and neceſſary emanations, co-eval and co-eſſential with the ſublime Being, from whom they emanated: not circumſcribed in their powers, not limited in their duration, which is the proper deſcription and characteriſtic of created intelligences; but unlimited as the boundleſs univerſe which they animate and direct, indefinable in the extent of their operations, and, ſince they never were created, ſo it is impoſſible that they ſhould ever be annihilated.

To prove what is thus aſſerted, texts need not be multiplied. St. John, who ſeems to have compoſed the particular Goſpel which bears his name, on purpoſe to obviate ſome riſing hereſies in the church, relative to our Saviour's incarnation, expreſſly ſays, *In the beginning was the* WORD, *(or* LOGOS,) *and the* WORD *was with* GOD, *and the* WORD *was* GOD. And, ſince it is in the power of no created being to *create* other beings, as the ſtrongeſt proof of his divinity that could be given, he immediately adds, *All things were* MADE *by him, and without him was not any thing* MADE *that was* MADE.*

He

* John i. 1, 2, 3.

He sums up the whole of this decisive evidence, in proof of the declared divinity of the LOGOS, by this solemn declaration: *the* WORD *was* MADE FLESH, *and dwelt among us*, AND WE BEHELD HIS GLORY.* This is the attestation of one of that highly-favoured number of holy persons, who having been on earth the constant companions of Him, *in whom dwelt all the* FULNESS OF THE GODHEAD *bodily*,† beheld that glory break forth in unspeakable splendor, when, after his resurrection, he ascended the skies whence he came, and resumed his seat upon the eternal throne. Of his unity with the Father, what terms can possibly be more pointed and express on the subject than those made use of by the incarnate LOGOS himself, by him who came to be a pattern of humility to men, and with whose assumed character every species of improper boasting was totally incompatible. Yet, upon an occasion that seemed to demand the unqualified avowal of his immortal rights and dignity, did the meek Messiah, in this emphatic and unequivocal language, assert his high rank in that universe which he had made; I AND MY FATHER ARE ONE.‡ The Holy Spirit is called the *spirit of*

 truth,

* John i. 14. † Coloss. ii. 9. ‡ John x. 30.

truth, WHO PROCEEDETH FROM THE FATHER.* The divinity and rank of this important personage of the Trinity are repeatedly declared in holy writ; and his character and attributes are sanctioned in the most awful manner. *To lie to the* HOLY GHOST is expressly said *to lie unto God*,† and all manner of blasphemy *but that against the* HOLY GHOST *shall be forgiven*. He was likewise present and actively assisting in the great and *godlike* work of creation; *for, the* SPIRIT OF GOD *moved upon the face of the waters*.‡ As *by the* WORD *of the Lord the heavens were made, so were all the host of them by the* BREATH (in Hebrew, the SPIRIT) *of his mouth*.§

Equally rapid and energetic in his operations, the HOLY SPIRIT is the more immediate agent between the divine mind and that portion of it which animates the human form. He is the munificent dispenser to mortals of all the more splendid excellences and amiable endowments that adorn and illustrate our nature. He is represented as an *excellent Spirit*, the *Spirit of grace*, the *Spirit of wisdom*, the *Spirit of burning*. It was this blessed Spirit that issued from the opening heavens in

* John xv. 26.
† Acts v. 3, 4.
‡ Genesis i. 2.
§ Psalms xxxiii. 6.

in the form of the spotless dove, and alighting in beams of glory upon the head of our Saviour, corroborated the solemn and public attestation of Jehovah, that He was *his beloved Son*. It was this Spirit that diffused the radiance of the SHECHINAH round the same dignified Messiah when he was transfigured in the high and remote mountain, and when the astonished disciples, who accompanied him, beheld his altered visage *shining like the sun, and his raiment white as light*. He was the *rushing mighty wind*, that descended from heaven, and filled all the house in which the apostles were assembled. He was the *luminous splendor* that sat upon each of them, and, while it imparted a ray of ætherial fire to their bosoms, caused their loosened tongues to pour forth a spontaneous flood of heaven-taught eloquence.

The sceptic affirms, that this doctrine of a Trinity in Unity is contrary to reason, and he cannot give his assent to a manifest contradiction. But, in answer to this, it has been repeatedly and forcibly urged, that a doctrine, which, as I have just remarked, soars far *above* the limited powers of our weak reason to comprehend, may yet by no means be *contradictory* to that reason of which we so arrogantly boast. Mankind, in this point, demand more

rigid proofs that on any ſpeculative points whatever, concerning which the ingenuity of the human mind may chooſe to debate, can poſſibly be obtained. The queſtion is, whether the ſubject ought to be brought to this ſtandard, and, whether it is poſſible to be fathomed by that reaſon. If divines aſſerted that there are three Gods, that would indeed be a direct and palpable contradiction; but we may ſurely, without violating reaſon, maintain that there are, in the divine eſſence, three diſtinct hypoſtaſes. The doctrine of the ANTIPODES was denied, till a better acquaintance with the true form of the earth, and the principles of gravitation and attraction, evinced the certainty of it. To a man, ignorant of the principles and rules of geometry, it muſt appear impoſſible to meaſure the diameter of the earth; for, he would naturally inquire where was the vaſt line that ſhould be drawn over the ſurface of ſo bulky a ſphere. It muſt appear ſtill leſs practicable to extend, through the regions of ſpace, the line of menſuration, accurately to compute the diſtances, and correctly to deſcribe the magnitudes, of the ſhining orbs that revolve through them; yet has the former been done without the immediate aid of the line and the rule, and the latter by means of the ſame

ſcience

ſcience applied to aſtronomy. The Laplander cannot conceive that life can poſſibly be ſuſtained under the direct fervours of an equinoctial ſun; nor can the ſcorched inhabitant of the Tropic at all comprehend how water ſhould be bound in icy fetters. The latter would probably deem it the height of madneſs to aſſert, that, clothed in fur, the hardy progeny of Ruſſia and Lapland drive the rapid ſledge, drawn by rein-deer, over mountains of ſtagnant water, or that ſo oppoſite an element as fire, for whole nights, ſhould glow with unabated vigour upon the ſurface of thoſe icy fields, the ſureſt defence of the traveller againſt the fierce and predatory beaſts of the deſert. The circumſtances thus enumerated may exhibit to ſuperficial inquiry an apparent contradiction; but, thence, the abſolute impoſſibility of ſome, and the utter impracticability of others, are by no means to be inferred.*

In the vaſt field of NATURE, and in the wide circle of SCIENCE, a thouſand perplexing phænomena daily occur; of which, though our reaſon cannot reſolve the myſtery, we do not deny the exiſtence. Both nature and ſcience,

 however,

* See this matter ſet in a clear point of view in Dr. Bedford's Sermons in the Defence of the Trinity, preached at Lady Moyer's Lectures, p. 27, et ſeq.

however, exhibit objects which may assist weak human intellect in its endeavour to form some faint conception of this important truth. From the latter, a striking instance has been repeatedly adduced in the geometrical figure, the equilateral triangle, of which the three sides are equal in quantity, and, when united, exhibit one of the most perfect figures in the power of art to form. Upon this very account, we are informed by Kircher, the Egyptians actually made use of the triangle as a symbol to describe the "numen τριμορφον, THE DEITY IN HIS THREE-FOLD CAPACITY.* The former holds out to us the solar orb, in which, the three qualities of FLAME, LIGHT, and HEAT, inseparably blended, afford a noble symbol of a higher union. Of created objects, since there is none more noble in the universe than the SUN, I shall possibly be excused for referring also to that object for an elucidation of another magnified difficulty, started by Arianism against this mystery: that God the Son cannot be co-eval with God the Father, because the existence of any being, who proceeds from another, must necessarily commence later than that of the source whence he proceeds, and that such very procession evidently

* See Kircher in Œdip. Ægypt. vol. ii. p. 24.

dently implies inferiority. Let the ſceptic then erect his eye towards that heaven, againſt which he aims the artillery of his weak wit or his futile logic, and ſurvey the SUN diffuſing through our ſyſtem his genial beam. Let his imagination, warmed by the ſurvey, travel back to that remote period, probably long antecedent to the formation of this globe, in which that orb, launched from the arm of the Creator, began to fill his lofty ſtation in the ſkies. Whenſoever that period commenced, co-eval with its exiſtence, at the very inſtant of its formation, emanated the VIVIFYING RAY that pervades and invigorates our whole ſyſtem. Indeed, were it poſſible for us to forget our own noble code of religion, ſo far as to join with the enthuſiaſtic adorers of that orb in ancient times, and believe it to be ETERNAL, we muſt own its RAY to have been ETERNAL alſo.

CHAPTER II.

In this Chapter is unfolded the Origin of that rooted Rancour and Contempt with which the Jews are inflamed against the MESSIAH.—*That infatuated People pay less Deference to the* WRITTEN *than to the* ORAL LAW, *which they assert to have been delivered to Moses on Sinai.—An historical Account of the celebrated Code of Jewish Traditions collected by Rabbi* JUDAH THE HOLY, *and called* THE MISNA.—*Of the two* TALMUDS *of* JERUSALEM *and* BABYLON, *and of the two* TARGUMS *of* ONKELOS *and* JONATHAN.—*The former* TARGUM *the most concise and pure Paraphrase, the latter more diffuse, and supposed to have been interpolated.—A progressive View taken of the Passages in the Old Testament, establishing some a* PLURALITY, *and others so express upon the* AGENCY *and* DIVINE ATTRIBUTES, *of the* MIMRA, *or* LOGOS, *and the* RUAH HAKKODESH, *or* HOLY SPIRIT, *as plainly to evince that a* TRINITY *of Divine* HYPOSTASES, *subsisting*

subsisting in the Godhead, must have been the Belief of the ancient Jews.

IN the preceding chapter I have asserted that the learned of the Jewish nation, in every period of their empire, knew and acknowledged the great truth which we are considering; that they applied, to the Messiah whom *they* expected, most of the texts and prophecies in the Old Testament, which we consider as pointedly allusive to Jesus Christ; but that, to elude the force of the application of those texts to Him and their completion of those prophecies in his Person, they have mutilated their most venerated records; that they have even declared that the true sense of their Scriptures is only to be found in the commentaries of their celebrated doctors, and that, in fact, they hold the Talmuds composed by them in higher veneration than the original. I have also hinted, that, if a doctrine so important as this in the *Christian* system, a system which in a great measure is founded upon that of the *Hebrews*, cannot be discovered in those Scriptures *in as great a degree as a nation for ever relapsing into polytheism would bear the revelation of it*, that its being a genuine doctrine of Christianity will be liable to be suspected

pected by those who consider the one as inseparably connected with the other. A patient and candid examination of the whole question will enable us to solve every difficulty and annihilate every doubt.

It is necessary to acquaint the reader, that, from that remote and memorable period in which the divine Legislator appeared to Moses on Sinai, the Jews have regarded, in the most sacred light, a code of traditional laws, which they denominate *oral*, in order to distinguish them from those which are called *written laws*. They believe, that, when Moses received the law from the Almighty, he also received certain CABALA, or mysterious explanations of that law, which he did not think proper to commit to writing, but delivered orally to Aaron, to the priests the sons of Aaron, and the assembled Sanhedrim. While the former was faithfully delivered to posterity in the books of Exodus, Leviticus, and Numbers, the latter, imprinted by frequent repetition on the memory of those to whom they were thus orally intrusted, were as faithfully delivered down by tradition, from father to son, and from age to age, till about the year after Christ 180, when a celebrated rabbi, named Judah the Holy, collected together these vari-

ous

ous traditions, and, committing them to writing, formed out of them the voluminous compilation, holden in ſuch profound veneration among the Jews, called the MISNA, a Hebrew word ſignifying *repetition.* This holy doctor was the chief of the miſerable remnant of that nation, who remained after their final diſperſion, and after the total deſtruction of Jeruſalem and the temple. Judah was induced to this act by the juſt apprehenſion, that, in their various diſperſion and migrations through ſo many provinces, and during the interruption of the public ſchools, the traditions of their fathers and the rites of their religion ſhould be obliterated from their memory. It was againſt the rigid adherence of the Jews to the inſtitutions preſcribed by theſe traditions, preſerved with ſuch anxious care and honoured with ſuch profound veneration, to the great neglect of the precepts of the written law, that our Saviour repeatedly directed his animated cenſures, *Full well ye reject the commandment of God that ye may keep your own traditions.* He ridicules their blind ſuperſtition in that reſpect; and, while he does not diſcourage a decent attention to the wiſe maxims of their forefathers, he, in very deciſive language, ſtigmatiſes the infatuated zeal

zeal that wearied itſelf in a round of ceremonious obſervances of human inſtitution, yet neglected the weightier matters of the law of God. From this cauſe principally aroſe the implacable malice with which the ſcribes and phariſees purſued even to the croſs the dauntleſs upbraider of their hypocriſy, who, to the crime of being *humbly born*, added the aggravating offence of manly truth and inflexible integrity.

About a hundred years after Rabbi Judah had thus conſolidated into one body all the traditions in his power to collect, under the title of Misna, which the Jews to this day honour with the appellation of the Second Law, and which in fact they hold in higher veneration than the Firſt, another celebrated rabbi, of the name of Johanan, compiled a treatiſe called the Gemara. Gemara is a Hebrew term ſignifying *perficere*, *conſummare*; that is to ſay, this learned doctor, by collecting all the remaining traditions of the Jews, as well as all the legal deciſions of the Jewiſh doctors on certain great points of controverſy relative either to their eccleſiaſtical or civil policy, and by adding an ample comment of his own upon the Miſna, completed the grand undertaking which Judah had begun. "They therefore

therefore (ſays Calmet) call this work *Completion*, *Perfection*, becauſe they conſider it as an explanation of the whole law, to which there can be no farther additions made, and after which nothing more can be deſired."* The Miſna and the Gemara, joined together, compoſe the TALMUD, (that is, *doctrinale*,) the grand code of Jewiſh traditional divinity. Of theſe Talmuds there are two; that of Jeruſalem, ſo called from being compiled in that city, and the other, that of Babylon, becauſe the production of the Babylonian ſchool. The former conſiſts of the Miſna of the Rabbi Judah and the Gemara of Johanan; the latter of the ſame Miſna, but united with the Gemara, or completion of Rabbi ASA, who flouriſhed at Babylon about a century after Rabbi Johanan. The former Talmud is more conciſe and obſcure in its ſtyle than the latter, which is, therefore, more in requeſt among the Jews, whoſe partiality to it may poſſibly be increaſed by the numerous legends and romantic tales with which it abounds. Now, in what ſuperior eſteem, even to the ſacred volumes themſelves, theſe Talmuds are holden by the Jews is evident from the following adage

* See Calmet's great Hiſtorical, Critical, and Etymological Dictionary, under the article Gemara, vol. i. p. 598.

adage recorded by Calmet, who ſays, they compare "the Bible to *water*, the Miſna to *wine*, and the Gemara to *hypocras*." Hypocras (or Hippocras, as it ſhould rather be written, ſince the word is derived from its ſuppoſed inventor Hippocrates) is a kind of medicated wine, uſed in foreign countries, and enriched with the moſt fragrant aromatics and the ſtrongeſt ſpices. This proverbial ſaying is amply illuſtrative of their real opinions on the ſcore of theſe traditions, and deciſively corroborative of the propriety of my former remarks. However high in the opinion of the Jews the two Talmuds of Jeruſalem and Babylon may rank, and however ſtrong may be the proof thus exhibited that they have tranſferred to the *oral law* a great part of that veneration which their anceſtors entertained for the *written law*, yet there are other productions of Hebrew piety and erudition deſerving ſtill more diſtinguiſhed notice, and far more venerable in point of antiquity than theſe. From the Talmuds, involved as they are in a veil of fable and ſuperſtition, though doubtleſs with ſome ſublime theological and moral truths intermixed, no ſubſtantial evidence can poſſibly be adduced of their early opinions on the grand point of theology under diſcuſſion;

or, if any ſhould appear, it muſt be principally in the Miſna of Judah. The real ſentiments of the more ancient Jews are only to be found in thoſe two celebrated paraphraſes on the Hebrew text, called the Targums, the more ancient one bearing the name of JONATHAN, and that leſs ancient, but not materially ſo, the name of ONKELOS. The Targum compoſed by Jonathan is a diffuſe commentary on the greater and leſs prophets; and was written, according to Calmet, about thirty years *before* the time of our Saviour. The Targum of Onkelos is entirely upon the Pentateuch, or five books of Moſes, and, both in its ſtyle and mode of explication, is more conciſe than the former. They are both written in tolerably pure Chaldee, although that of Onkelos is reckoned more pure and is in moſt eſteem among the learned. That of Jonathan, however, is moſt in requeſt among the Jews in general; and is ſtrongly ſuſpected to have had additions made to it by the Jewiſh doctors, who lived many centuries after Chriſt. Theſe Targumim, therefore, but more particularly the former, muſt be our only ſure guide in inveſtigating the unadulterated ſenſe of the Old Teſtament and in exploring the genuine ſentiments of the Jews.

The

The learned critic and Hebraist, Dr. Wotton, has remarked that it is but fair to let the Jewish doctors explain their own Scriptures, and to receive their comments as the truest expositions of them, when there is no reason to suspect any latent ill intention or improper bias swaying the judgement of the commentator.* Undoubtedly a diligent attention to the vast treasure of Hebrew traditional knowledge, which the Misna of Judah contains, has been of infinite service to Christian divines in explaining many difficult passages of the New Testament, and, in particular, those parts of our Lord's discourses and St. Paul's Epistles which are so directly allusive to their ancient customs and traditions. Whatever objections, therefore, may be brought against more recent expositors, nothing of this kind can be urged against the paraphrases either of Jonathan or Onkelos; and if, as was before hinted, the text of Jonathan has been corrupted, we may depend upon it that nothing favourable to the doctrine of the Trinity has been added to it, and, if any arguments can be found there to support that doctrine, they

 ought,

* See the preface to Dr. Wotton's Discourses on the Tradition of the Jews, vol. i. p. 8, edit. oct. London, 1728.

ought, on that very account, to carry with them a double weight of evidence.

For my own part, I own that I have ever confidered the two firft verfes of the Old Teftament as containing very ftrong, if not decifive, evidence in fupport of the truth of this doctrine. Elohim, a noun fubftantive of the *plural* number, by which the Creator is expreffed, appears as evidently to point towards a plurality of perfons in the divine nature as the verb in the *fingular*, with which it is joined, does to the unity of that nature. *In principio creavit Deus.* With ftrict attention to grammatical propriety, the paffage fhould be rendered, *In principio creavit Dii*; but our belief in the unity of God forbids us thus to tranflate the word Elohim. Since, therefore, Elohim is plural, and no plural can confift of lefs than *two* in number, and fince Creation can alone be the work of Deity, we are to underftand by this term, fo particularly ufed in this place, God the Father, and the eternal Logos, or Word of God, that Logos, whom St. John, fupplying us with an excellent comment upon this paffage, fays, was in the beginning with God, and who alfo was God.

As the Father and the Son are fo expreffly pointed out in the firft verfe of this chapter,

fo

so is the third person in the blessed Trinity not less decisively revealed to us in the second. *And the* SPIRIT OF GOD *moved upon the face of the waters.* Calasio renders this passage, *Spiritus Dei motabat*, &c. but, as Dr. Patrick has rightly observed, this is not the exact meaning of the text; for, the original verb, translated *moved*, should be rendered *brooded*, upon the water: *incubavit*, as a hen broods over her eggs.* Thus, we see, the Spirit ex-

 erted

* It is translated by this very word in the Syriac version of the Hebrew text, as I find it in Walton's Polyglott. In the interlineary version of Pagninus, however, the verb "motabat" is used. It is remarkable how variously both the verb itself and the preceding noun are rendered in the several Eastern translations inserted in that elaborate work; and this variety has probably given rise to all the mistaken ideas of the Gentiles on the subject. Thus, in the Samaritan version, it is rendered "Spiritus Dei ferebatur super aquas," in which it agrees with the Septuagint and the vulgate Latin. From some perverted notion of this kind, delivered traditionally down to the Indians, it has most likely arisen, that, in all the engravings descriptive of the Indian cosmogony, BRAHMA is represented floating on the abyss upon the leaf of the sacred LOTOS. Thus, in that spirited and beautiful ode of Sir William Jones to NARAYENA, which, literally translated, he observes, means *the Spirit moving on the water*, we find the following remarkable stanza, in which is combined the idea both of the *mundane egg* and the *Spiritus incubans*. It will be remembered that Sir William, in this passage, professes to give the principles of the Indian cosmogony, as he found them displayed in the two most venerable Sanscreet productions of India, so often mentioned

erted upon this occasion an active effectual energy; by that energy, agitating the vast abyss, and

mentioned hereafter, the MENUMSRITI, or Institutes of Menu, and the SREE BHAGAVAT.

First, an all-potent all-pervading sound
Bade flow the waters, and the waters flow'd,
Exulting in their measureless abode,
Diffusive, multitudinous, profound.
Then, o'er the vast expanse, *primordial wind*
Breath'd gently till a lucid bubble rose,
Which grew in perfect shape an EGG refin'd,
Created substance no such beauty shews.
Above the warring waves it danc'd elate,
Till from its bursting shell, with lovely state,
A *form cærulean* flutter'd o'er the deep,
Brightest of beings, greatest of the great;
Who, not as mortals steep
Their eyes in dewy sleep,
But, heav'nly pensive, on the LOTOS lay,
That blossom'd at his touch and shed a golden ray.

See the whole of this Hymn in the Asiatic Miscellany, p. 24. Calcutta printed.

MENU, I have frequently observed, is the Indian NOAH, and therefore the institutes, remembered from Menu, may be of an antiquity little inferior to the great patriarch himself. I have gone deeply, at the commencement of my history, into all the Oriental cosmogonies, but particularly into that of India. The result, I trust, will be a proud addition of strength and glory to the Mosaic system. Whether I shall obtain readers for that portion of my work, or indeed any part of it, is yet doubtful with me; but, to prevent its being dull or tedious, I have endeavoured to inspirit that particular part with all the energy and animation that language can afford to dignify the loftiest subject possible to be

and infusing into it a powerful vital principle. I shall, hereafter, shew at large how generally throughout all the Oriental nations, but especially in Hindostan, this notion of the *Spiritus incubans* was adopted; and whence, except from this primitive source, can we deduce the doctrine of the *ωον πρωτογονον, or the primogenial egg*, so particularly noticed in the hymns attributed to the Grecian Orpheus?

I have asserted, that, to each of the sacred persons in the Trinity, such names are applied and such offices allotted as are alone applicable to Deity. Of divine inherent power, *creation* itself is certainly one grand proof,

 and

be discussed, THE BIRTH OF NATURE AND OF MAN. I have traced the Orphean egg to its genuine source, and I have shewn that the primitive *cærulean form* of India (for so NARAYEN is painted) is no other than the great Egyptian Deity, CNEPH, who was represented, in their symbols, as a being *of a dark blue complexion, and thrusting from its mouth the primæval egg*, whence the world was generated. But, to proceed in reviewing the remaining variations in the Oriental versions of the second verse of the first chapter of Genesis. The Targum of Onkelos renders the words "Spiritus insufflablat," and the Arabic has "Venti Dei flabant," all which very much resembles what we read in Sanchoniatho's Phœnician Cosmogony, of the dark and turbid air agitating the gloomy chaos and the impregnating wind Colpia, a word which Bochart very justly supposes to be only a corruption of the Hebrew word Col-pi-jah, or *the voice of God*. Compare Walton's Polyglotta, tom. i. p. 2, edit. Lond. 1060, Cumberland's Sanchoniatho, p. 14, and Bochart's Sacra Geog. lib. ii. c. 2, quarto edit. 1681.

and the *confounding of languages*, which as certainly can only be the work of a Deity, is another. To these proofs it may be added, that *prayer* is expressly commanded in various parts of Scripture to be offered to *each*, and to *each* is separately assigned the stupendous attribute of *forgiveness of sins*. Elohim, it has been remarked, seems to be the general appellation by which the triune Godhead is collectively distinguished in Scripture; and, though the august name of JEHOVAH in a more peculiar manner belongs to God the Father, yet is that name, in various parts of Scripture, applied to each person in the holy Trinity. The Hebrews considered this name in such a sacred light that they never pronounced it, and used the word ADONAI instead of it.* It was, indeed, a name that ranked first among their profoundest cabala; a mystery sublime, ineffable, incommunicable! — It was called TETRAGRAMMATON, or the name of four letters, and those letters are Jod, He, Vau, He, the proper pronunciation of which, from long disuse, is said to be no longer known to the

* Their making use of this particular word ADONAI, which is the plural of ADONI, and signifies MY LORDS, is a circumstance not to be passed over unnoticed, as it seems manifestly allusive to a plurality in Deity.

the Jews themſelves. This awful name was firſt revealed by God to Moſes from the centre of the burning buſh; and Joſephus, who, as well as Scripture, relates this circumſtance, evinces his veneration for it, by calling it the "name which his religion did not permit him to mention."* From this word, the pagan title of JAO and JOVE is, with the greateſt probability, ſuppoſed to have been originally formed; and, in the golden verſes of Pythagoras, there is an oath ſtill extant to this purpoſe, "By him who has the FOUR LETTERS."† The Jews, unable to overthrow the evidence of our Saviour's miracles, with unparalleled audacity aſſert, that, when he was in the temple, he found out and ſtole this ineffable Tetragrammaton, depoſited in its ſacred receſſes, which he inſerted into his thigh, between the ſkin and the fleſh, and, by virtue of this taliſman, performed all the miracles which he wrought. As the name JEHOVAH, however in ſome inſtances applied to the Son and Holy Spirit, was the proper name of God the Father, ſo is LOGOS, in as peculiar a manner, the appropriated name of God the Son. The Chaldee paraphraſts tranſlate

* Antiq. Judaic. lib. ii. cap. 5, p. 61.

† Τετρακτυς. Vide Selden de Diis Syriis, Syntag. ii. c. 1.

ſlate the original Hebrew text by MIMRA DA JEHOVAH, literally the WORD OF JEHOVAH; a term totally different, as Biſhop Kidder has inconteſtibly proved, in its ſignification and in its general application among the Jews, from the Hebrew *dabar*, which ſimply means a *diſcourſe* or *decree*, and is properly rendered by *pithgam*.* In the ſeptuagint tranſlation of the Bible, a work ſuppoſed by the Jews to be undertaken by men immediately inſpired from above, the former term is univerſally rendered Λογος, and it will preſently be evinced, that it is ſo rendered and ſo underſtood by Philo and all the more ancient Rabbins. The name of the Third Perſon in the ever-bleſſed Trinity has deſcended unaltered from the days of Moſes to our own time; for, as well in the ſacred writings as by the Targumiſts, and by the modern doctors of the Jewiſh church, he is ſtyled RUACH HAKKODESH, the Holy Spirit. He is ſometimes, however, in the rabbinical books, denominated the SHECHINAH, or Glory of Jehovah. In ſome places he is called SEPHIRA, or Wiſdom; and, in others, the BINAH, or Underſtanding †

From

* Demonſtration of the Meſſiah, part iii. pages 108, 109.

† Dr. Allix's Judgement, p. 168, ubi ſupra.

From the enumeration of these circumstances, it must be sufficiently evident to the mind which unites piety and reflection, that, so far from being silent upon the subject, the ancient Scriptures commence with an avowal of this doctrine, and that in fact the Creation was the result of the joint operations of the Trinity. I must again remark, that any direct parallel between the Hindoo and Hebraic triad of Deity cannot be made without profaneness; yet it is worthy of notice, that Brahma, Veeshnu, and Seeva, in Mr. Holwell's plate illustrative of the creation, are all three represented, if not as coadjutors, at least as present in that stupendous work; and the reader will possibly agree with me in opinion, that the whole relation, which it will be my province to give at large hereafter, is, I do not say a mutilation of the Scripture of Moses, which *possibly* the Brahmins never have seen, but, certainly, a corruption of some primæval tradition of the creation of man, propagated by that descendant of Seth, who first settled in a country emphatically called by Persian writers "the paradisaical regions of Hindostan." But of this as well as many other striking circumstances of similitude between the Hebrew, the Hindoo,

doo, and other Oriental, systems of the cosmogony, I shall have occasion to treat amply in the first volume of my history.

If the argument above-offered should still appear to be inconclusive, the twenty-sixth verse of this chapter contains so pointed an attestation to the truth of it, that, in my opinion, when duly considered, it must stagger the most hardened sceptic: for, in that text, not only the plurality is unequivocally expressed, but the act, which, I have before observed, is the peculiar prerogative of Deity, is mentioned together with that plurality, the one circumstance illustrating the other, and both being highly elucidatory of this doctrine. *And*, GOD (ELOHIM) *said*, LET US MAKE *man in* OUR *image, after* OUR *likeness*. Why the Deity should speak of himself in the plural number, unless that Deity consisted of more than one person, it is difficult to conceive; for, the answer given by the Jews, that this is only a figurative mode of expression implying the high dignity of the speaker, and that it is usual for earthly sovereigns to use this language by way of distinction, is futile, for two reasons. In the first place, it it highly degrading to the Supreme Majesty to suppose HE would take HIS model of

speaking

ſpeaking and thinking from *man*, though it is highly conſiſtent with the vanity of man to arrogate to himſelf (as doubtleſs was the caſe in the licentiouſneſs of ſucceeding ages) the ſtyle and imagined conceptions of Deity; and it will be remembered, that theſe ſolemn words were ſpoken before the creation of that being, whoſe falſe notions of greatneſs and ſublimity the Almighty is thus impiouſly ſuppoſed to adopt. In truth, there does not ſeem to be any real dignity in an expreſſion, which, when uſed by a human ſovereign in relation to himſelf, approaches very near to abſurdity. The genuine fact, however, appears to be this. When the tyrants of the Eaſt firſt began to aſſume divine honours, they likewiſe aſſumed the majeſtic language appropriated to and highly becoming the Deity, but totally inapplicable to man. The error was propagated, from age to age, through a long ſucceſſion of deſpots; and, at length, Judaic apoſtaſy arrived to ſuch a pitch of prophane abſurdity as to affirm that very phraſeology to be borrowed from man which was the original and peculiar language of the Divinity. It was, indeed, remarkably pertinent when applied to Deity; for, in a ſucceeding chapter, we have ſtill more expreſs authority

authority for what is thus asserted, where the Lord God himself says, *Behold! the man is become as* ONE OF US: a very singular expression, which some Jewish commentators, with equal effrontery, contend was spoken by the Deity to the council of angels that, according to their assertions, attended him at the creation. From the name of the LORD GOD being used in so emphatical a manner, it evidently appears to be addressed to those sacred persons to whom it was before said, *Let* US *make man*; for, would indeed the omnipotent Jehovah, presiding in a less dignified council, use words that have such an evident tendency to place the Deity on a level with created beings? — Besides, if the authorities adduced by Allix, in support of the assertion which he makes in page 78 of his Judgement, and those brought by Calmet under the article Angels, be at all valid, angels, in the opinion of the Talmudical Jews, were not created till the fifth day, immediately preceding the formation of man; and thus a non-entity will be found to have been consulted. A still more complete answer, however, to this objection, may, in my opinion, be found in the words of the great apostle to the Hebrews, quoting the inspired Psalmist: *To which of the angels*

angels said he at any time, SIT THOU ON MY RIGHT HAND? And there is, in the same chapter, a wonderful atteſtation of the divinity of the LOGOS, which, in this place, ought by no means to be omitted. Though Jehovah conferred not that honour on angels, yet to the SON he ſaid, THY THRONE, O GOD, IS FOR EVER and EVER!*

It is now neceſſary to deſcend to ſome particulars, for pointing out which I am principally obliged to the indefatigable exertion and laboured ſcrutiny of the author cited above. Theſe will incontrovertibly prove, that the word Elohim was exactly thus underſtood by Moſes himſelf and the ancient Hebrews, however their modern deſcendants may deny the alluſion; that their own paraphraſts apply the term LOGOS, in the very ſame manner as we do, to the ſecond, as well as that of HOLY SPIRIT to the third, perſon in the bleſſed Trinity; and that, in fact, they had the fulleſt belief in that Trinity, expreſſed in the moſt emphatical language, and explained by the moſt ſignificant ſymbols.

Dr. Allix has, with great energy both of language and ſentiment, remarked, that, although the principal aim of Moſes, in his writings,

* Hebrews xii. 7.

writings, was evidently to root out of the minds of men the prevailing notion of polytheiſm, yet that he conſtantly deſcribes the creation of the world in words that directly intimate a plurality in the Godhead. Inſtead of diſtinguiſhing the Creator by the appellative Jehovah, that awful appellative by which the Deity firſt made himſelf known to Moſes in the burning buſh, and by him to his people, and writing JEHOVAH BARA, *Jehovah created*, he uſes theſe remarkable expreſſions, BARA ELOHIM, *the* GODS *created*; and, in the conciſe hiſtory of the creation only, uſes it above thirty times. The combining this plural noun with a verb in the ſingular, as has been before-noticed he had done, would not appear ſo remarkable if he had uniformly adhered to that mode of expreſſion; for, then it would be evident he adopted the mode uſed by the Gentiles in ſpeaking of their falſe gods in the plural number; but, by joining with it a ſingular verb or adjective, rectified a phraſe that might appear to give a direct ſanction to the error of polytheiſm. But, in reality, the reverſe is the fact; for, in Deuteronomy xxxii. 15, 17, and other places, he uſes the ſingular number of this very noun to expreſs the Deity, though not employed in

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the auguſt work of creation: *dereliquit Eloah; ſacrificaverunt dæmoniis, non Eloah.** He likewiſe diſtinguiſhes the Deity in various other paſſages by other names, in the ſingular number; and, conſequently, adds our author, "any of theſe names would have been, with more propriety and effect, applied to root out polytheiſm." But, farther, Moſes himſelf uſes this very word Elohim with verbs and adjectives in the plural. Of this uſage, Dr. Allix enumerates two among many other glaring inſtances that might be brought from the Pentateuch; the former in Geneſis xx. 13, *Quando errare* fecerunt *me Deus*; the latter in Geneſis xxxv. 7, *Quia ibi* revelati ſunt *ad eum Deus*; and by other inſpired writers in various parts of the Old Teſtament. But particularly he brings in evidence the following texts, which the reader will excuſe my citing at length, viz. Job. xxxv. 10; Joſ. xxiv. 19; Pſalm cxix. 1; Eccleſ. xii. 3; 1 Sam. vii. 23; all which, he obſerves, "ſhews the *impudence* of Abarbanel on the Pentateuch, (fol. 6, col. 3,) who, to elude the force of this argument, maintains, that the word Elohim is ſingular." In this audacious aſſertion, however, impu-

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* The reader will pleaſe to take notice, that I continue to cite, throughout, the Latin tranſlation of Mario de Calaſio.

dent as it is, Abarbanel has been ſince ſupported by the ſynagogue and moſt of the modern Hebrew commentators upon the ſubject; but how abſurdly, and with what barefaced contradiction to the direct and avowed opinions of their anceſtors, will, as we advance farther in the ſubject, be made deciſively evident. For the preſent, it may be ſufficient to obſerve, that the repeated addreſs of the divine Being to certain perſons, his co-adjutors in the work of creation, before men, or even angels, according to the Jewiſh belief, began to exiſt, as well as the expreſs words noticed in a preceding page, LET US *make man, and in* OUR *image*; and afterwards, LET US *go down, and* LET US *there confound their language*; are pointedly alluſive to a plurality, and, as our author obſerves, "very lively characters of this doctrine."

If it ſhould be denied that Moſes compoſed his hiſtory under the immediate influence of divine inſpiration, it ſurely will be allowed, that he underſtood the language in which he wrote, and that he could not poſſibly be ignorant of the purport of thoſe laws which he promulgated. It muſt, therefore, to every reader of reflection, appear exceedingly ſingu-

lar,

lar, that, when he was endeavouring to establish a theological ſyſtem, of which the Unity of the Godhead was the leading principle, and in which it differed from all other ſyſtems, he ſhould make uſe of terms directly implicative of a plurality in it. Yet ſo deeply was the awful truth under conſideration impreſſed upon the mind of the Hebrew legiſlator that this is conſtantly done by him: and, indeed, as Allix has obſerved, there is ſcarcely any method of ſpeaking, from which a plurality in Deity may be inferred, that is not uſed either by himſelf in the Pentateuch, or by the other inſpired writers in various parts of the Old Teſtament. A plural is joined with a verb ſingular, as in that paſſage cited before from Gen. i. 1: a plural is joined with a verb plural, as in Gen. xxxv. 7; *And Jacob called the name of the place Betbel; becauſe, the* GODS *there* APPEARED *to him.* A plural is joined with an adjective plural; Joſh. xxxv. 19; *You cannot ſerve the Lord; for, he is the* HOLY GODS. To theſe paſſages if we add that remarkable one adduced before from Eccleſiaſtes, *Remember thy* CREATORS *in the days of thy youth*; and the predominant uſe of the words *Jehovah* ELOHIM, or *the Lord* THY GODS,

 which

which occur a hundred times in the law (the word *Jehovah* implying the unity of the effence, and *Elohim* a plurality in that unity); we muft allow that nothing can be more plainly marked than this doctrine in the ancient Scriptures.

If Philo may be permitted to explain the national fcriptures, we fhall find him expreffly faying what is here affirmed, " that the chief purpofe of Mofes was to overthrow the reigning polytheifm; however, that, although *God is* ONE, this muft be underftood with refpect to *nature* rather than *number*; that his nature is incomprehenfible to man, becaufe, he has nothing in common with mortals, nor is there any thing in the circle of exiftence to which we may poffibly liken, or by which we can properly compare or judge of, that nature."* Indeed, Philo's mind was fo engroffed with this idea of a plurality, and throughout his work he is fo exprefs upon the fubject of the LOGOS, not confidered as an *attribute* in the Platonic, but as a *perfon* in the Jewifh, fenfe of the word, that to cite all the paffages relative

* Philonis Judæi de Sacræ Legis Allegoria, lib. iii. p. 841, et feq. edit. 1613.

lative to it would be to transcribe the whole work.*

I shall now proceed to consider certain objections which have been urged against the word Elohim being considered as allusive to the doctrine of a plurality in the Godhead. To the argument, that this word is sometimes in Scripture applied to angels, princes, judges, and even to false gods, it may be replied, that Elohim, being the word more *particularly appropriated* to denote supreme majesty and eminent dignity, and likewise the *strongest word* in the Hebrew language that could be found to express them, was one reason which induced Moses to make use of it; the other was, its having a plural sense: and his using this word, in preference to Eloah or Jehovah, near thirty times in the short account of the creation, seems to demonstrate, that he meant it should impress the mind of the reader with the persuasion that the creation was the work of *more than one*. But it may be urged, there is reason to think, that the Hebrew and Canaanitish lan-

* There is scarcely a page in the book of Philo, de Mundi Opificio, which does not expressly mention the Logos as a person: but consult, in particular, pages 3, G. and 4, C. D. of that book, and of the above-cited edition.

guages were, originally, the ſame; it is, therefore, the language of polytheiſts; and a plural title of Deity was naturally to be expected from polytheiſts. That the Canaanites were polytheiſts there is no doubt; but it is certain, that the patriarchs, their anceſtors and the original poſſeſſors of the country, were not infected with polytheiſm, and it is, therefore, more than probable that Elohim, however afterwards degraded, by being applied to falſe deities, was, in the firſt ages, the ſublime, appropriate, excluſive, appellative of the triune God. Dr. Allix informs us, that the Jewiſh cabaliſts conſtantly added to the word Elohim the letter Jod, being the firſt letter of the name of Jehovah, *for the ſake of a myſtery*, as well as according to one of their moſt reſpectable commentators on the Pentateuch, the Rabbi Bechai,* to ſhew that there *is a divinity in each perſon included in the Word.*

The author of the book of Zohar, as quoted by Allix on this ſubject, thus exclaims: " Come, and ſee the myſtery in the word ELOHIM! There are THREE DEGREES, and every degree is diſtinct by HIMSELF; yet, notwithſtanding, they are all ONE, and bound together

* R. Bechai, in Gen. i. 10, cited by Allix.

together in ONE, nor can they be separated each from the other!"* These Madragoth, or DEGREES, are the same with what, in the Sephir Jetzirah, there cited, are called by the cabalistic doctors the Panim, or FACES, the Havioth, or SUBSISTENCES, and the Prosopin, or PERSONS, in the divine essence. — But, not to wander from the subject more immediately under discussion, it is evident that the term ELOHIM, with the JOD, for Jehovah, added to it, contains some latent mystery, which, since the appearance of Christ, the Hebrew doctors seem by no means willing to divulge. Indeed, the Rabbi IBBA expressly says that it does; and adds, "This mystery is not to be revealed till the coming of the Messiah." A remarkable attestation of this is given in a note to the Universal History,† from which I have extracted IBBA's strong testimony, and in which the learned authors inform us, that a certain rabbi, who, from the contracted state of his circumstances, was obliged to get his livelihood by teaching Hebrew at Rome, when severely charged with having betrayed the mysteries of his religion, in vindicating himself, among other things, protest-

 ed,

* Allix's Judgement, p. 170, et Synopsis Poli, p. 2.

† See Universal History, vol. iii. p. 12, first oct. edit. 1760.

ed, that he had never so much as explained *the first verse of Genesis.* Those gentlemen have given their authority at the bottom of the page for this piece of intelligence, which the reader may, if he pleases, consult. In the same page, there is very clear and convincing evidence adduced in proof both of a plurality and of a Trinity having been doctrines, though not openly taught, yet acknowledged in the ancient synagogue. It is taken from the celebrated book of Zohar above-mentioned; and it is of such importance that I shall presently cite it at length.

A formidable objection may be thought to arise from the Seventy (who ought to have known the true meaning of their own scriptures) having translated Elohim by the word Θεος in the singular. Formidable, however, as it may appear, it has been answered by their own Talmudists in the Rabboth, who report that they thus translated it, lest Ptolemy Philadelphus (at whose command the version was made) should imagine the Jews to be polytheists like the idolatrous nation over which he ruled. St. Jerome, likewise, doubtless from good authority, in the most early periods of the Christian church, averred, that the

the Seventy concealed the doctrine of the Trinity, for fear of offending Ptolemy, who was a worſhipper of ONE GOD, and that they had an additional incentive to do ſo from the general prevalence, in that age, of the principles of the Platonic philoſophy. We have ſeen that Abarbanel, to get rid of the difficulty altogether, denies ELOHIM to be plural; but the inſtance we have given, of its being united with verbs in the plural, affords a moſt ample refutation of ſo unfounded an aſſertion. If this were in reality the caſe, why ſhould the vulgar Jews be forbidden, as Maimonides ſays they are,* to read the hiſtory of the creation, leſt, underſtanding it literally, it ſhould lead them into hereſy. I muſt, in this place, entreat permiſſion to remind the reader of the remarkable circumſtance of the Hebrew nation's conſtantly uſing the plural noun ADONAI, ſignifying MY LORDS, inſtead of the ineffable name of Jehovah; and, to conclude this account of the word Elohim, I ſhall ſubjoin, that nothing can afford ſtronger evidence of the general doctrine here laid down than a remark which our author ſays is common among the Jews, *viz.* that Elohim is as if

* Maimonides, cited by Allix, p. 132.

if one ſhould read EL HEM, that is, THEY ARE GOD.

Independently, however, of the word Elohim, there wants not the moſt poſitive evidence, in various parts of Scripture, to prove that plurality for which we contend. Of theſe, many have been already given; and a few, ſtill more ſtriking, ſhall be now enumerated. It is ſurely impoſſible to read the following paſſage, in the apocryphal book of Wiſdom, without acknowledging the perſonality of the Logos. *Thine* ALMIGHTY WORD *leapt down from heaven, out of the royal throne, as a fierce* MAN OF WAR *into the midſt of a land of deſtruction.** An illuſtrious comment upon the laſt-cited paſſage may be found in another part of ſacred writ, where it is ſaid, *the Lord is a* MAN OF WAR, *the Lord of Hoſts is his name.* It is forcibly obſerved by Allix, on the foregoing paſſage, how evident it is, hence, "that the LOGOS muſt be a perſon, and a perſon equal to the Father, ſince he is ſaid to ſit upon the ſame royal throne."† Jehovah, we have ſeen, is the peculiar name of God, incommunicable to any other; yet, upon the devoted cities contaminated by the horrible

* Wiſdom, xviii. 15, 16, 17. † Allix's Judgement, p. 107.

horrible enormities of unnatural luſt, it is ſaid, *that* JEHOVAH RAINED FROM JEHOVAH *brimſtone and fire out of heaven.** The Jews interpret the former by the angel of the Lord; but the applying to that perſonage the *incommunicable name* forbids ſuch an interpretation: and Dr. Bedford properly remarks upon the paſſage, that, if a plurality were not intended, theſe words, *from the Lord*, would have been omitted, or it might have been ſaid, *from himſelf.*† To the remarkable expreſſion cited above, *Remember thy Creators*, may be added that in Iſaiah, *Thus ſaith the Lord* THY REDEEMERS,‡ and, in the ſame book, THY MAKERS *are thy huſbands, the Lord of Hoſts is his name.*|| A ſimilar inſtance occurs in Pſalm cxlix. 2, where the words, tranſlated, *Let Iſrael rejoice in him that made him*, ſtand, in the Hebrew text, *Rejoice in his* MAKERS. And theſe collective inſtances give a noble and decided ſupport to the preceding aſſertions relative to the great creative Triad in the firſt chapter of Geneſis. In Pſalm cx. 1, we read, THE LORD *ſaid unto* MY LORD, *Sit thou on my right*

* Geneſis, xix. 24.

† Dr. Bedford's Sermons at Lady Moyer's lectures, p. 45.

‡ Iſaiah, xliv. 24. || Ibid. liv. 5.

right hand, until I make thine enemies thy foot-stool; which has always been considered as pointing to the Messiah, and indicative of the plurality contended for. As if the great apostle of the Gentiles foresaw, that the degenerate progeny of the Hebrews, to whom he wrote, would, in succeeding ages, endeavour to degrade our Saviour to a created angel, and wished to annihilate at once the base hypothesis; he exclaims, *To which of the* ANGELS *said he, at any time,* THOU *art my Son, this day have I begotten* THEE? Dr. Wallis, one of the most able defenders of the Trinity in the last century, well observes, on this passage, that there is a wide difference between a *created*, and an *only-begotten, being*; since the *begotten* must be of the same nature with the *parent*, and, consequently, GOD.* It was therefore no blasphemy, whatever the Jews might think, when Jesus, apprised of his high dignity, *made himself* EQUAL WITH GOD. In the note alluded to above, the authors of the Universal History contend, that the writers of the Talmud believed in a plurality, on account of the following answer given

* See particularly a Sermon on this subject of Professor Wallis, preached before the university of Oxford, and inserted in his Theological Tracts, quarto, 1690.

given in that book to the queſtion, why *the throne of God*, in Daniel's viſion, is in the plural number. *I beheld the* THRONES *exalted on which the Ancient of Days did ſit, whoſe garment was white as ſnow.* — After ſeveral trifling anſwers, which are there given as the ſolution of various learned rabbies, one of whom contends, that the plural implies the throne of God and David, the laſt and concluding anſwer is to the following purpoſe: " That it is blaſphemy to ſet the creature on the throne of the Creator, bleſſed for ever!" And the extract concludes with theſe notable words: " *If any one can ſolve this difficulty, let him do it; if not, let him go his way, and not attempt it.*" The meaning, ſay theſe authors, is too obvious to need explaining. I ſhall conclude theſe more general obſervations, on the plurality aſſerted, in the ſolemn, the dignified, and decided, language of the Logos in Iſaiah, xliv. 6. *Thus ſaith* JEHOVAH, THE REDEEMER, THE LORD OF HOSTS, I AM THE FIRST, AND I AM THE LAST; AND, BESIDE ME, THERE IS NO GOD!

The numerous inſtances cited above are ſufficient to demonſtrate, to the mind not blinded by vanity nor darkened by prejudice, that a plurality in the Deity is expreſſly aſſerted in the

the text of the Old Teſtament. It remains to be proved, that the authors of the Targumim, from which books alone the ſenſe of the ancient ſynagogue can be collected, underſtood the ancient Scriptures in the ſame light.

In the firſt place, it is remarkable that the Hebrew text, *In the beginning God created*, is rendered, in the Jeruſalem Targum, by theſe words, *By his* WISDOM *God created*; an early evidence of the author's real opinion, and a deciſive atteſtation in favour of this doctrine. Onkelos is not leſs deciſive upon the perſonality of the LOGOS.* He does not, indeed, in the beginning of his paraphraſe, which I obſerved is more cloſe and literal than the others, uſe the term *Mimra*, which, in Chaldee, anſwers

* I poſſeſs the Targums of Onkelos and Jonathan, and all the Eaſtern verſions of the Bible, inſerted in Walton's Polyglott, which I purchaſed at its uſual high price, (nine guineas,) for the purpoſe of accurate compariſon and reference. The reader, however, will be candid enough to reflect, that this ſtupendous ſubject of the Trinity comes before me *collaterally*, among many other intricate ſubjects, and that I have not entered upon it by choice ſo much as from neceſſity. I therefore occaſionally cite Dr. Allix, whoſe depth of argument and extenſive Hebrew learning are indiſputable. On this point, of *the beginning* being tranſlated *the Wiſdom*, (combining evidence at once ſo wonderful and forcible,) I beg leave to refer for fuller information to his book, pages 161, 172.

ſwers to the word Λογος; but he all along literally tranſlates the text by the verb *amar*, whence comes the noun *mimra*, and the difference, ſubſiſting between that word and *dabar*, has been before noticed: "the former (to uſe the language of Allix) having a natural and neceſſary relation to the perſonified Logos; the latter ſignifying no more than the ſpeech of God or of any human being."

If the reader ſhould be curious to know why Onkelos has not tranſlated the word *bereſchit* by *kadmita*, which ſignifies the beginning of time, but by *bekadmin*, which ſignifies THE ANCIENT OF THE FIRST,* Dr. Allix will inform him, from the book Zohar, the Rabboth, and other commentators, that, by this term, the Jewiſh doctors underſtand the WISDOM, whom they called COCHMA, or the SECOND NUMBER, in the divine eſſence, which emanated from the firſt as from its ſpring, and by whoſe more immediate agency all that has being was formed.† To the third number, that is, the Holy Spirit, they give the

* To this may be added the corroborative evidence of Philo, who, in one place, diſtinguiſhes the Logos by the appellative of Αρχη. Conſult Philo. de Confuſ. Ling. p. 267. B.

† Allix's Judgement, p. 163, ubi ſupra.

the denomination of BINAH, or UNDERSTANDING. All this immediately accords with those remarkable words of Solomon, than which it is impossible for any thing to be more clear or more pertinent: *Jehovah, by* WISDOM, (that is, the COCHMA,) *hath founded the earth; by* UNDERSTANDING (that is, the BINAH) *hath he established the heavens.** There are two other passages in the book of Wisdom equally remarkable and equally consonant with this idea of the Jewish paraphrast, where the inspired writer exclaims, *Give me* WISDOM *that sitteth by thy throne;*† and again, in the 17th verse of the same chapter, *Thy council who hath known, except thou give* WISDOM *and send thy* HOLY SPIRIT *from above?* — Their rabbins explain the sense they entertained both of the union and operations of Deity, by affirming, that God acts by these holy personages as the soul acts by her body; and they emphatically denominate them THE TWO HANDS OF GOD.‡ To one or other of these holy personages, under the name of Mimra or Shechinah, the WORD or the GLORY, but more particularly to the former, they ascribe all

* Proverbs, iii. 19. † Wisdom, ix. 4.

‡ Rabbi Bechai, on the Pentateuch, apud Allix, p. 164.

all the mighty wonders performed for the deliverance of their nation, and all the ſplendid celeſtial appearances which were alternately to them the objects of exulting tranſport or of agonizing terror, as they obeyed or violated the precepts of Jehovah. Whereſoever, ſays Allix, Jehovah and Elohim are read in the Hebrew, there Onkelos commonly renders it, in his Chaldee paraphraſe, THE WORD OF THE LORD: the other Targums more commonly deſcribe the ſame perſon under the title of SHECHINAH, which ſignifies the divine habitation. The Holy Spirit, he adds, if a few places be excepted, is generally diſtinguiſhed by his proper Hebrew appellative, RUAH HAKKODESH. A few of the moſt illuſtrious of thoſe divine appearances mentioned above demand attentive conſideration, ſince an opportunity will, by that means, be afforded of not only diſplaying more complete evidence of this doctrine abſolutely exiſting in the ancient Scripture, but additional teſtimony of the entire belief in it of the ancient Hebrew commentators.

The diſtinction between the words *mimra* and *dabar* has been already noticed, to which it may be added, that there are ſo many ACTIVE PERSONAL properties, ſuch as thoſe of

commanding, anſwering, giving laws, iſſuing forth of decrees, receiving of prayers, &c. aſſigned to the Mimra, that to conceive of the Word alluded to in any other light than as a *perſon* would be the height of abſurdity. The queſtion is, whether the Word, that thus appears, is the divine Being whom we aſſert him to be. One of the moſt early and remarkable of theſe divine appearances is that of the Angel of the Lord, as it is there called, in a flame of fire out of the midſt of a buſh to Moſes, as he was tending the flocks of Jethro, his father-in-law. An unknown voice thus addreſſed the aſtoniſhed ſhepherd: *I am the* God *of thy fathers, the* God *of Abraham, the* God *of Iſaac, and the* God *of Jacob*; and Moſes, we are told, *hid his face*; *for*, he was afraid to look upon God.* This paſſage, thus far cited, is ſurely as deciſive on the ſubject as language can make it; but what follows ſeems to be unanſwerable. In conſequence of the ground being made holy by the awful preſence of Jehovah, Moſes is deſired to put off his ſhoes from off his feet, and not to approach too near the conſuming Shechinah of flame in which ſat enthroned the majeſty of God. Through all the Eaſt this cuſtom

* Exod. iii. 6, et ſeq.

cuſtom has immemorially prevailed, of entering the temple of God, diveſted of their ſandals, leſt any pollution adhering ſhould defile the pure abode of Deity; and it is practiſed by the Mohammedans at this very day. The ſpot, therefore, was to Moſes as the temple of God, and thence derived a peculiar ſanctity, which it could not have in conſequence of the preſence of any created being whomſoever. The Deity now proceeds to reveal himſelf by the auguſt appellative of EH JEH, or I AM, which is of the ſame import with the incommunicable name of Jehovah. As we have before noticed the derivation of Jove from Jehovah, ſo we may here remark, that the word EI, inſcribed, according to Plutarch, on the front of the Delphic temple, and ſignifying *thou art*, or poſſibly only the contraction of EI MI, I AM, was moſt probably derived from this Hebrew title of God. By this appellative, Moſes was commanded to announce, to the deſponding Hebrew race, their eternal Deliverer from the bondage of Egypt; and, when he himſelf ſeemed doubtful as to the real dignity of the perſon with whom he converſed, the Supreme Being manifeſted his power by two awful miracles, the turning of his paſtoral ſtaff into a ſerpent, and the ſmiting of his

withered hand with leprosy. That the divine appearance in this place is called the Angel of the Lord, is an objection of no validity, since the Logos was frequently thus denominated by the Jews, especially upon the solemn occasion of their exodus from Egypt, when the Angel of the Lord went before their camp, attended during the day by a column of obscuring clouds, and during the night by a pillar of illuminating fire. The ancient Jews applied that term not to the *person* but to the *office*, which, according to the economy of the three persons of the blessed Trinity, he condescended to assume; and that they thought he did condescend, occasionally, to assume the form of an angel, is evident from a passage in Philo de Somniis, where he expressly asserts, that the supreme Ens, ὁ ὢν, whom he had just before termed Λογος, sometimes put on the appearance of an angel to mankind, but that his divine nature remained ever unchangeable.* Philo, in various other places, expressly calls the Λογος, God, Θεος; and, it may be observed, in one instance, uses that remarkable expression which he could never have written under other impressions than those of the plurality contended for,

* Rev. xxii. 8, 9.

for, δευτερος Θεος, the SECOND *God.** The Targum of Jonathan is expreſs, in affirming that it was the Logos who ſpake to Moſes; and he adds, the very ſame LOGOS WHO SPAKE, AND THE WORLD WAS MADE.† But there is leſs occaſion, on this ſubject, to go for evidence to Hebrew theologiſts and paraphraſts, ſince it is notorious that the whole Jewiſh nation unanimouſly affirm that God revealed himſelf

* Philonis Judæi, apud Euſeb. p. 190. I forbear to crowd theſe paſſages by citing the original text at length, as I am already, I fear, tranſgreſſing all bounds on this ſubject, and my object is not to diſplay erudition but to enforce truth.

† It is evident, from this paſſage in Jonathan, that the Targumiſts conſidered the Λογος and the WISDOM as the ſame ſacred perſonage. The Jeruſalem Targum had ſaid, In SAPIENTIA creavit Deus; or, God by his WISDOM created all things: Jonathan refers this act to the MEMRA DA JEHOVAH: but both mean the MESSIAH. There is in the paſſage cited in the text, between the Targums of Jeruſalem and Jonathan, ſo great a coincidence of ſentiment and expreſſion as muſt excite ſtrong ſuſpicions in the mind of the reader, that either the one has copied from the other, or, what is more probable, that both are, in a great meaſure, copies from ſome ſtill more ancient paraphraſe. Jonathan ſays, Et dixit Dominus Moſi, Is QUI DIXIT, ET FUIT MUNDUS; DIXIT, ET EXTITERUNT OMNIA; ſic dices filiis Iſrael. In the Jeruſalem Targum we find, Et dixit SERMO Domini Moſi; Is QUI DIXIT MUNDO, ESTO, ET FUIT; ET QUI DICTURUS EST ILLI, ESTO, ET ERIT; ſic dices filiis Iſrael. Here we ſee plainly that the MIMRA or SERMO ſpeaks, and therefore the WORD muſt mean a perſon, even Is QUI DIXIT, ET FUIT. Vide Targ. Jonathan et Hieroſol. apud Waltoni Polyglotta, tom. iv. p. 107.

to Mofes *face to face*, which could not be true of a mere angel; and fince the Deity, when he promulgated the decalogue, with his own voice declared, I AM THE LORD THY GOD, *who brought thee out of the land of Egypt, and out of the houfe of bondage.*

The next divine appearance univerfally afcribed to the Logos, or, as he is fometimes called, the Shechinah, both by the paraphrafts and by Philo, is that moft awful one when the law was delivered to Mofes on Mount Sinai, that is to fay, on the fame confecrated mountain firft called HOREB, from its drynefs and barrennefs, and afterwards Sinai, from the miracle of the *burning bufh.** Stupendous as was the divine code of legal inftitutions there delivered to Mofes, not lefs ftupendous and aftonifhing were the circumftances under which it was unfolded. Allufive to this folemn occafion, that remarkable expreffion is ufed by Mofes, that Jehovah there *talked with Ifrael face to face*, *προσωπον κατα προσωπον*, that is, perfon to perfon, as it is tranflated by the Septuagint,† and as the Hebrew term, fignifying *face*,

* From the Arabic SINE, a bufh or thorn. See Patrick on the paffage.

† Confult the text of Grabe's Septuagint, Deut. v. 4; tom. i. edit. fol. Oxonii, 1707.

face, is always tranſlated by them. This is a very ſufficient anſwer to thoſe, who, for themſelves and for the Jews, deny that the Logos is mentioned as a *perſon*, notwithſtanding he is repreſented in our own Scriptures to be the expreſs image of his *Father's perſon*, and that St. Paul to the Corinthians ſays, God forgave offences in the *perſon* of Chriſt. The majeſty and grandeur of the Logos in this appearance are beyond deſcription; and evidently announce the deſcent of Deity itſelf. Indeed it is equally expreſſly and ſublimely ſaid, that JEHOVAH *deſcended in fire upon Sinai*; *and, while the voice of the trumpet ſounded long, and waxed louder and louder*, that HE anſwered Moſes by an audible voice, which ſtruck terror through all the camp of the aſtounded Iſraelites. It was on Sinai, that the future MESSIAH manifeſted himſelf in all the radiance of his proper unapproachable glory. The mountain tottering on its baſe, and convulſed to the very centre; the tremendous and inceſſant thunders that rent the air in peals louder than ever before or ſince that day have vibrated on the human ear; and the glare of thoſe impetuous lightnings, at once magnificent and terrible, that darted every way from the incumbent Shechinah; all evinced the preſence of the ſecond perſon of the glo-

 rious

rious Trinity. The Jews *felt*, and through all their generations have, with one voice, *acknowledged*, the awful truth. The commentators are decided that this was the Logos. Onkelos, on Exod. xix. 3, expreſſly ſays, that Moſes "went up to meet THE WORD OF THE LORD;"* and, again, on Exod. xix. 17, "Moſes brought the people out of the camp to meet the THE WORD OF THE LORD."† Jonathan is equally expreſs; for, on Deut. v. 5, he ſays, "Moſes ſtood between them and WORD OF THE LORD;"‡ but, on the 23d verſe of this chapter, he is gloriouſly elucidatory of the national opinion as to this point. "After ye had heard the VOICE OF THE WORD§ out of the midſt of the darkneſs on the mount burning with fire, all the chiefs of you came to me and ſaid, Behold the WORD OF THE LORD our God has ſhewed us the DIVINE MAJESTY OF HIS GLORY, AND THE EXCELLENCE OF HIS MAGNIFICENCE; AND WE HAVE HEARD THE VOICE OF HIS

* See the Targum of Onkelos in Walton's Polyglotta, tom. i. p. 307.

† Ibid. p. 309, IN OCCURSUM VERBI DEI.

‡ Ego ſtabam inter VERBUM Domini et vos. Targum of Jonathan, ibid. tom. iv. p. 327.

§ Vocem SERMONIS Dei. This plainly evinces that the WORD muſt here alſo be underſtood in a perſonal ſenſe.

HIS WORD OUT OF THE MIDST OF THE FIRE."* What other evidence is neceſſary to eſtabliſh this as an appearance of the Logos? Yet very ample additional atteſtation of it may be found in almoſt every page of Philo; but particularly in his treatiſe de Vita Moſis.

The Jews invariably conſidered the Logos as the peculiar Guardian of their nation, as the celeſtial Sovereign of their theocracy, and the almighty Captain of the armies of Iſrael. There is a very remarkable paſſage in the book of Joſhua, in which he manifeſts himſelf under this latter military character. *And it came to paſs, when Joſhua was by Jericho, that he lift up his eyes, and looked; and, behold! there ſtood a man over againſt him with* HIS SWORD DRAWN IN HIS HAND: *and Joſhua went unto him, and ſaid unto him, Art thou for us or for our adverſaries? And* HE *ſaid, Nay, but as* CAPTAIN OF THE HOST OF THE LORD *am I now come,* &c.† The words, *captain of the Lord's hoſt*, are, by Uſher in his Annals, with leſs propriety, affirmed to mean, PRINCE OF THE

* Ecce oſtendit vobis SERMO Domini Dei noſtri divinam majeſtatem gloriæ ſuæ, et excellentiam magnificentiæ ſuæ, et vocem SERMONIS ejus audivimus e medio ignis. Targum Jonathan apud Walton. tom. iv. p. 329.

† Joſh. v. 13, 14.

THE ANGELIC BANDS. The divine appearance, on this occasion, is recorded to have announced what a GOD only could foresee, and what a GOD alone could accomplish; the miraculous overthrow of the walls of Jericho before a very indifferent army, and without any provision for a siege. The period was now arrived when that highly-favoured nation, which the Lord himself, attended by the pillar of alternate darkness and flame, with a mighty hand and a stretched-out arm, had so wonderfully brought out of Egypt, and led through the deserts, was to take possession of the promised land of Canaan. His appearing, therefore, in military array, to the commander of an army, engaged in actual war, was peculiarly proper, and his being afterwards called the "Angel of the LORD," as he was in the former appearance to Moses from the bush, when the promise of Canaan was first holden out, is also a remarkable circumstance. But the circumstance, most of all deserving notice, is, that the very same expression is used by this celestial messenger as in that appearance; *for, he said unto Joshua, loose thy shoe from off thy foot; for, the place whereon thou standest is holy:* and Joshua *fell upon his face to the earth, and* DID WORSHIP HIM.

Now

Now it is a solemn truth in theology, a truth acknowledged by the whole nation of the Jews, and a leading principle of Christianity, that the Supreme Being can *alone* be the object of human adoration. However, therefore, the ancient Jewish rabbins may have sometimes denominated the LOGOS the Angel of the Lord, of which circumstance an advantage has been taken, by their modern descendants, to degrade the Son of God to the rank of a created angel, it is evident that this appearance must be that of the second person in the Trinity, because he *received* the adoration of Joshua. He did not say, with the real, the created, angel that appeared to St. John, in the Revelation, *See thou do it not; for, I am thy fellow-servant:* WORSHIP GOD!* No: he *did* receive the adoration of Joshua, and thus gave infallible proof of his being not a created being, but a Divinity; that very Divinity of whom it is said, *Let all the angels of God worship him.* Had this celestial Form been of inferior rank, the worship thus offered to be paid by Joshua was so directly in contradiction to the first law afterwards given to Moses, *Thou shalt have no other gods but me*, that it never could have been permitted.

There

* Rev. xix. 10.

There is another moſt ſtupendous manifeſtation of the glory both of the FATHER and of the LOGOS in the Old Teſtament which remarkably claims our attention. It is that vouchſafed to Daniel, in a viſion, in which are diſplayed the awful myſteries of that day, when the great Judge of quick and dead ſhall decide the eternal doom of mankind. In the whole extent of human language there is no deſcription ſo ſublime and magnificent. *I beheld till the thrones were fixed, and the* ANCIENT OF DAYS *did ſit, whoſe garment was white as ſnow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels like burning fire. A fiery ſtream iſſued and came forth from before him: thouſand thouſands miniſtered unto him, and ten thouſand times ten thouſand ſtood before him: the judgement was ſet, and the books were opened.* As in the preceding paſſage the FIRST perſon in the holy Trinity is ſo expreſſly pointed out, ſo is the SECOND not leſs plainly deſcribed in that which follows. Indeed it is deſerving of notice that he is particulariſed by that very name, the SON OF MAN, which our Saviour ſo often aſſumed during his incarnation, and which the Jews ſo univerſally applied to the Meſſiah. *And, behold, one like the* SON OF MAN *came with the* CLOUDS OF

HEAVEN,

HEAVEN, *and came to the* ANCIENT OF DAYS; *and there was given him dominion, ana glory, and a kingdom; that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed!* Dan. viii. 9, 13, 14. Upon this passage it is observed, by Dr. Lowth, that ANANI, or the CLOUDS, was a known name of the Messiah among the Jewish writers, and there cannot be brought a more decided atteftation that the SON OF MAN, thus described as coming *in the clouds of heaven*, was intended as a description of the LOGOS, than that which his own lips afterwards gave, when, in answer to the Jewish high priest, who had interrogated him, *Art thou the* CHRIST, THE SON OF GOD? he not only directly applied this passage to himself, but adopted the very language of the prophet, *Hereafter shall ye see the* SON OF MAN *sitting on the right hand of power, and coming* IN THE CLOUDS OF HEAVEN. The high priest was perfectly acquainted with these ancient notions of his synagogue concerning the ANANI and the SON OF MAN; for, we are told, he immediately *rent his clothes, saying, He hath spoken blasphemy!* and the assembled elders, being asked their opinion, immediately declared, *He*

He is guilty of death. Matth. xxvi. 66, and preceding verses.

And now, READER, having, from various passages of the Old Testament, proved the PERSONAL AGENCY of both the LOGOS and the HOLY SPIRIT, and having endeavoured to demonstrate, by correct quotations from the two TARGUMS, the one that of JONATHAN, written thirty years before the birth of Christ, and believed by many commentators to have been cited by our Saviour himself;* the other that of ONKELOS, written in the first century, before those violent contests, which afterwards agitated the church on this subject, broke out, that the ancient rabbies *really*, though *secretly*, acknowledged the truth of the doctrine, which maintains that there are three distinct hypostases in the divine essence, to whom the august and incommunicable name of Jehovah is expressly applied; I might leave the whole of what has been thus offered to thy candid consideration,

* The particular passage in which the Chaldee paraphrase of Jonathan is supposed to be cited by our Saviour, for this reason, *because the Jews were better acquainted with it than with their original Scriptures*, is that in Luke, iv. 18, where he quotes Isaiah, lxi. 1, relative to himself. Whoever will take the trouble of comparing the text of Isaiah with Jonathan's paraphrase, in Walton, will find that what is cited in Luke agrees much better with the *latter* than the *former*.

consideration, and, in this place, close a digression which may have long since appeared impertinent and tedious. Having, however, thus extensively entered into the subject, and some additional circumstances of great weight, never before publicly noticed, in the course of investigating the pagan Trinities, particularly that of India, having forced themselves upon my notice, I cannot refrain from launching out still farther into the ocean of Hebrew theology, and stating those circumstances. In doing this, I may possibly subject myself to much censure, as I certainly shall incur great additional expense, which might otherwise have been avoided, in regard to the bulk of this volume, and the symbols illustrative of my assertions. These, however, are to me considerations of very inferior moment, if I shall be thought to have contributed any thing towards the elucidation of an important doctrine in Christianity. I must again repeat that I did not seek out the subject, but, from a consciousness of abilities inadequate to the full discussion of it, would gladly have altogethe ravoided it; but the operations of Brahma, Veeshnu, and Seeva, the great Indian Triad of Deity, occurring in almost every page of the ancient Indian History, rendered it indispensable:

dispensable: for, to bring the matter to one short point, this doctrine came either from the HEBREWS to the GENTILES, or from the GENTILES to the HEBREWS, and both conviction and profession induce me to adopt and to defend the former hypothesis.

CHAPTER

CHAPTER III.

The Investigation continued, and the Statements in the preceding Chapter corroborated by a Multitude of corresponding Passages in the New Testament.—The State of the Jewish Nation at the Period of the Messiah's Advent.—The principal Cause of their Rejection of him stated to be their altered Sentiments concerning his Character, in Consequence of their Corruption by the splendid Court and luxurious Manners of the Roman Governors, resident among them.—Christ, however, directly appropriated to himself many of the most striking Allusions to the Messiah in the Old Testament; and, by their own Confession, made himself equal with God.—The Influence and Operations of the Third Person in the Holy Trinity being more frequently and particularly insisted on in the New Testament, the Discussion on the Character of the Paraclete resumed, and the sceptical Argument that a mere Quality, or Principle, is meant by the το Πνευμα Αγιον *is confuted: Each Hypostasis, therefore, being proved separately to possess*

 all

all the sublime Functions that stamp Divinity on the Possessor, each was truly God.

THE light of revelation beamed not upon mankind with an instantaneous effulgence. The sacred truth which dawned in those words, pronounced by a benignant God, after the fall; *the seed of the woman shall bruise the head of the serpent*; which was, afterwards, more clearly revealed in the promise to Abraham, that *in* HIS SEED *all the nations of the earth should be blessed*; which shone with highly-increased lustre in the picturesque and fervid eloquence of Isaiah, and which broke forth with meridian splendour in the rapturous strains of the later prophets, who immediately preceded the appearance of the Messiah, was of too awful and too sublime a nature to be at once unfolded, and too mysterious to be immediately or fully comprehended. The characters, however, of the Messiah; of him, whose name was to be called, WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING KING; were strongly marked, and the important functions he was to discharge were too accurately defined to be either mistaken or misapplied. Those characters were confirmed by the stamp of traditional

tional authority; they were illustrated in the allegorical way common among the Jewish doctors, by a variety of expressive symbols and figures, which, however afterwards borrowed by the Pagans, to elucidate and to adorn less pure systems of theology, could not originally have entered into the conception of any one but a Hebrew, because they arose from particular modes of interpreting their own writings. Some instances of this kind have been already adduced, and more will be exhibited hereafter. As our Saviour himself and his apostles were Hebrews, and consequently must have been acquainted with the gradual manner in which that revelation was made, as well as all the figurative allusions by which the future Messiah was shadowed out either in the sacred writings or in their traditional code, it might be expected that they would adopt both the same progressive method of unfolding celestial truths, as well as endeavour to render themselves more intelligible to their audience, by occasionally addressing them in the same allegorical manner in which the sacred precepts of religion had been constantly enforced. In fact, they did so; and that in a far more extensive degree than is generally understood. I have before noticed the very judicious ob-

ſervation of Dr. Wotton, how much a diligent peruſal of the MISSNA, and other rabbinical compilations, may aſſiſt in diſcovering the true ſenſe of our Lord's diſcourſes and St. Paul's epiſtles, in which thoſe compoſitions are ſo conſtantly referred to. Indeed there are many paſſages in both that are utterly unintelligible without that kind of knowledge; and all, without the light reflected from it, loſe a great portion of their force and beauty. I ſhall preſently exemplify what is thus affirmed by a few out of a very great number of ſtriking facts, which I have neither room nor leiſure to recite. One of the grand objections, urged againſt the eternal Divinity of the LOGOS, is that, if this doctrine formed a neceſſary part of a Chriſtian's creed, ſo important a truth would have been deciſively revealed, and in expreſs terms, by our Saviour himſelf. In reality, both this ſolemn truth and that of a Trinity are throughout his diſcourſes ſufficiently evident for the conviction of any, but the voluntary ſceptic. Any more luminous or extenſive diſplay, than what we find in the New Teſtament, of the myſterious arcana, to be completely unfolded in the vaſt periods of eternity, and, in the gradual unfolding of which, a great portion of the happineſs promiſed

mifed us in another life will probably confift, would have been contrary to the whole fcheme of Almighty Wifdom, which adapts its operations to the expanding capacity of his creatures; that Wifdom which diftributes benefits in proportion to our merits, and has deftined fuperior attainments to be the fole reward of fuperior virtue. Jefus Chrift and his apoftles regulated their conduct by the rule eftablifhed in the eternal economy. The firft promulgation of the Gofpel, let it be remembered, was to Jews, in Paleftine, not to Gentiles, at Rome. They trod in the fteps of the prophets that preceded them, and difcourfed, with as much conformity as poffible, to the dogmas of the Sanhedrim, and the notions of the ancient fynagogue. I proceed to recapitulate the proofs of thefe refpective affertions.

An extended period had elapfed fince Malachi had founded in Judah the prophetic trumpet. Impatient piety glowed with intenfe fervour, and expectation was on the wing to meet the promifed Meffiah. At length the long wifhed-for period of his advent arrived; nor was the awful event, in which were involved the eternal interefts of the human race, ufhered in amidft darknefs and filence. An angel, purpofely defcending from

 heaven,

heaven, announced the incarnation, not of another angel, for that ſurely were unneceſſary, but of the *Son of the Higheſt*, *of whoſe kingdom there ſhould be no end*; and pointed out the manner of his conception, by the overſhadowing of that SHECHINAH, who, according to the Talmudic Jews, had equally the *key of the womb and of the grave.* At the period of his birth, a bright chorus of angels welcomed that birth in expreſſive hallelujahs; and, guided by the refulgent conſtellation that now firſt illumined the Eaſtern hemiſphere, the Chaldean magi with reverence haſtened to pay homage to that Meſſias to whom it is ſaid *the kings of Tarſhiſh and of the iſles ſhall bring preſents, and the kings of Sheba and Seba ſhould offer gifts.* Pſalm lxxii. 10. Arrayed in the venerable garb of the ancient prophets, and adhering to the ſame auſtere diet, which ſhould have rouſed the attention of the Jews, the meſſenger, JOHN, appeared, his auguſt HERALD, and a ſolemn voice was heard amidſt the receſſes of the deſert; *Prepare ye the way of the Lord, make ſtrait in the deſert an high way for* OUR GOD. He was initiated by the baptizing hand of that celeſtial meſſenger into the ſacred office which he condeſcended to aſſume, and received the moſt ſolemn and public

public atteſtation poſſible of his divine emanation from the eternal fountain, as well in the audible voice of Jehovah giving the everlaſting benediction to his *beloved Son*, as in the Holy Spirit viſibly deſcending in the form of that auſpicious bird which brought to Noah the firſt tidings of Almighty wrath appeaſed. The Jews, had not their eyes been totally blinded during the ceremony of this divine unction, might there have ſeen two notable texts relative to the Logos in their national Scriptures ſtrikingly fulfilled: O GOD, THY GOD *hath anointed thee with the oil of gladneſs above thy fellows.* Pſalm xlv. 7. And that in Iſaiah, xi, 2, *And the* SPIRIT OF THE LORD *ſhall reſt upon him.* It was then that the Baptiſt not only ſaw, but bore public record, that HE WAS the SON OF GOD, and on this occaſion I cannot refrain from citing the words of Dr. Allix: "The three perſons in the Godhead did there ſo conſpicuouſly manifeſt themſelves, that the ancients took thence occaſion to tell the Arians, *Go to the river Jordan, and there you ſhall ſee* THE TRINITY."* Among the acknowledged appearances of the divine LOGOS, in the ancient Scripture, a very early and important one ought to have been particularly

* Judgement of the Jewiſh Church, p. 297.

ſpecified in a preceding page; becauſe, at his very entrance upon his mediatorial office, the Meſſiah himſelf refers to that appearance as a proof of his divinity. It is that to the patriarch Jacob, on his journey towards Haran, when, in a prophetic dream, *he beheld a ladder ſet upon the earth, the top of which reached to heaven, and the* ANGELS OF GOD ASCENDING *and* DESCENDING ON IT: *and, behold, the* LORD *ſtood above it, and ſaid, I am* JEHOVAH, *the* GOD *of Abraham, thy father, and the* GOD *of Iſaac.* Gen. xxviii. 12, 13. As *the angels of God* are in this place thus particularly mentioned, even the effrontery of modern Judaiſm has not dared to degrade the Jehovah, who thus appeared, to the rank of thoſe beings; and it is probable that Jacob ſaw the divine Being, as the Targum of Onkelos explains it, in all the GLORY* of the SHECHINAH; for, when he awoke, we are told, *he was afraid, and ſaid, How dreadful is this place! this is none other but the* HOUSE OF GOD, *and this is the* GATE OF HEAVEN. Ibid. 27. The paſſage, in which the incarnate Logos ſo evidently alludes to this previous manifeſtation of his glory under the ancient Moſaic diſpenſation,

* "Et ecce GLORIA DOMINI STABAT ſuper eâ, et AIT." Targ. Onk. apud Walton, tom. i. p. 121.

ſation, is that recorded in John, i. 51; in which, Jeſus, after bringing to the remembrance of Nathaniel a notable circumſtance in his life, which, he was convinced, could only be known to his Maker and himſelf, compelled the guileleſs Iſraelite to exclaim, RABBI, THOU ART THE SON OF GOD, THOU ART THE KING OF ISRAEL! *appellations appropriated by the Sanhedrim to the Meſſiah.* To this, Jeſus returns the following anſwer: *Becauſe I ſaid unto thee,* I SAW THEE UNDER THE FIG-TREE, *believeſt thou? Thou ſhalt ſee greater things than theſe!* And he immediately and emphatically adds; VERILY, VERILY, *I ſay unto you, hereafter you ſhall ſee* HEAVEN OPEN, AND THE ANGELS OF GOD ASCENDING AND DESCENDING UPON THE SON OF MAN.

When Chriſt aſſumed to himſelf the title of *Bridegroom of his church*, according to that expreſſion in Hoſea, ii. 19, where God, addreſſing Iſrael, ſays, *I will* BETROTH THEE *unto me in righteouſneſs for ever*, he well knew that the Meſſiah was, in the writings of the ſynagogue, conſidered in that capacity, and ſeeks *Iſrael as his* BRIDE. Expreſſions conſonant to this occur in various parts of the Canticles, as where it is ſaid, *Let him kiſs me with the kiſſes of his mouth; for, thy love is*

ſweeter

sweeter than wine; and St. John, doubtless, alludes to this notion, where, speaking of Christ, he says, *He that hath the* BRIDE *is the* BRIDEGROOM. When, again, Jesus affirms, upon entering the temple, MY *house shall be called a house of prayer*, he was well acquainted with the opinion which so universally prevailed among them, that the temple was dedicated to God and that SHECHINAH personified by himself. The circumstance which I shall next proceed to point out is, in my humble opinion, so manifest a declaration of the eternity of the Logos, that, if properly considered, it ought to remove every objection, and annihilate every doubt. When our Saviour affirmed that Abraham *had seen* HIS DAY, *and was glad*, the Jews objected to him, that he made himself greater than that venerable father of their nation, and that it was impossible for Abraham, who had been dead so many hundred years, to have seen the day of a person who was not yet fifty years old. Jesus, then, for the first time, assumed the name that belonged to his more elevated nature, that ineffable name of EH JEH, by which he had first made himself known to their nation; and, as was customary with him upon any more important occasion, again replied with

with this nervous and reiterated asseveration, VERILY, VERILY, *I say unto you, before Abraham was*, I AM. John, viii. 58. The Jews, however reluctant to admit the fact, were perfectly acquainted with his meaning; for, they immediately *took up stones to cast at him*, as at a bold and impious blasphemer who arrogated to himself the immediate title of Jehovah. Equally pertinent and forcible, on the point of his divinity, is the following passage in Luke, v. 20, where, to a man sick of the palsy, that Logos, who, in Jeremiah, xxxi. 34, is represented as declaring, *I will forgive their iniquity, and I will remember their sin no more*, authoritatively speaks, MAN, THY SINS ARE FORGIVEN THEE. When the Pharisees again accused him of downright blasphemy, in arrogating to himself that sublime property of forgiving sins, which they so truly deemed to belong *to God alone*, the great physician, whom Malachi declared to be *the sun of righteousness about to rise with healing in his wings*, to prove that he WAS GOD, in a similar tone of authority said to the sick of the palsy, *Arise, take up thy couch, and go to thine house*. These repeated proofs of his divinity had their due effect; for, at the sight of the sick object suddenly rising in the full

vigour

vigour of health, *they were all amazed, and glorified God*, and were filled with fear, saying, *we have seen strange things to-day!* In another place, he thus pathetically exclaims; *O Jerusalem! Jerusalem! how often would I have gathered thy children together, even as a hen gathereth her chickens under her* WINGS, *and ye would not!* Math. xxiii. 37. Taken in any sense, this address is animated and beautiful; but it derives great additional animation and beauty from the consideration that the whole nation of the Jews is represented in the rabbinical writings as under the expanded WINGS of the guardian SHECHINAH. Again Jesus calls himself THE BREAD OF LIFE, and the MANNA *that came down from heaven*; but both Philo and the Rabbi Menachem, cited by Allix, expressly assert, that the SHECHINAH's being the CELESTIAL MANNA, and that HE should come down from heaven as the MANNA did, was an established doctrine among the ancient Jews.

The state of the Jews at this particular period, and the strange perversion that had previously taken place in their theological principles, deserve consideration.

Corrupted by their increasing intercourse with that world, amidst whose crowded scenes

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the ſelect people of God were, by a fundamental article of their religion, forbidden to mingle; dazzled by the ſplendour diſplayed in the luxurious courts and military eſtabliſhments of the Roman viceroys reſident among them; the higher orders of the Jews were gradually ſeduced from their juſt and primitive conceptions of the Meſſiah, and, in time, expected not ſo much a ſpiritual and eternal, as a temporal and earth-born, ſovereign and deliverer. Theſe perverted ſentiments, however, had by no means engroſſed, in ſo extenſive a degree, either the great body of the people, or that diſtinguiſhed claſs of Hebrews among whom flouriſhed the ſlender remains of their ancient learning, and the uncorrupted principles of the patriarchal devotion. It was neceſſary that theſe miſtaken ſentiments ſhould be early, vigorouſly, and effectually, combated. It was, therefore, the invariable aim, both of our Saviour himſelf during his life, and, afterwards, of his apoſtles in all their diſcourſes to the Jews, to rectify thoſe notions, which the chief men among them indulged and propagated, relative to the Meſſiah's appearance upon earth as a great temporal prince. There cannot indeed be adduced a more unequivocal proof that the great body

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of the Jewish nation at that period understood these passages in the Old Testament exactly as by Christian interpreters they are explained above, than that they were thus publicly and patiently permitted to apply them to the Messiah. For, as Dr. Allix in his preface has observed, although they knew, that, in their sacred books, only one God was acknowledged under the name of JEHOVAH, which denotes his essence, and therefore is incommunicable to any other, yet they also knew, that not only this very name is given to the Messiah, but also that all the works, attributes, and characters, peculiar to Jehovah, the God of Israel, and the only true God, are, in various places, applied to him.* Or, as he has in another place of the same preface remarked, they knew that God had taught them the unity of his *essence*, but in such a manner as to establish, at the same time, a distinction in his *nature*, which, guided by the notion he himself gives of it, we call *Trinity of persons*; and that, when he promised that the Messias to come was to be man, at the very same time he expressly told the Jews, that he was withal to be GOD BLESSED FOR EVER. It was not, it will be recollected, against that mode of application

* Allix's preface to his Judgement, &c. p. 2 and 6.

plication to the Messiah that the sense of the audience revolted, but solely against the asserted completion of those prophecies in the lowly Nazarene. Yet the despised Nazarene, even when the enraged multitude were going to stone him for those expressions of supposed blasphemy *which made himself equal with God*, undauntedly persisted to appropriate to himself the prophecies usually applied to the Messiah; and, with an authoritative voice, in the face of impending death, commanded them to *search the Scriptures; for, they testified of him.** He applied to himself all the texts invariably considered as pointing to that sacred personage. He told them, that he had that power, which can alone belong to DEITY, TO LAY DOWN and then to RESUME LIFE, and that he *was* the SON OF GOD, in that peculiar sense in which they themselves understood the word. Not to multiply texts, however, on a point that must now appear so clearly demonstrated, let us close this review of the evidence in both the Old and New Testament for the divine

* John, v. 39. There are, in this chapter, such solemn attestations of our Saviour's divinity, from his own lips, as, I think, must stagger the Socinian. What can be more decisive on the subject than the 21st verse: *For, as the* FATHER *raiseth up the dead* (that peculiar privilege of Deity) *and quickeneth them, even so the Son quickeneth whom he will.*

vine rank and attributes of the Logos with observing in how remarkable a manner that most ample and most express testimony of Jeremiah, in which, speaking of the future Messiah, he declares, *This is the name whereby he shall be called*; JEHOVAH, OUR RIGHTEOUSNESS, (Jer. xxiii. 6,) that is to say, he shall be called by the incommunicable name of GOD, was afterwards fulfilled. Could it be more so, than when the unbelieving Thomas, after our Lord had indulged him in the unreasonable proofs he had demanded of his being in reality risen again, pathetically exclaimed, MY LORD AND MY GOD! John, xx. 28. Is it possible for any attestation to be more decided than what St. Paul to the Romans offers, when he says, *Of whom as concerning the flesh* CHRIST *came, who is over all*, GOD BLESSED FOR EVER? Rom. ix. 5. Or that of St. Peter, *Through the righteousness of our* GOD *and* SAVIOUR JESUS CHRIST? Or, finally, that of the beloved disciple St. John; *We are in him that is true, even in his Son Jesus Christ: this is the* TRUE GOD AND ETERNAL LIFE? 1 John, v. 20.

Very pointed and express evidence has been adduced, in the former part of this digression on the Christian Trinity, that there is also another

nother sacred hypostasis in the divine essence, whom the Jews call ROUACH, or, as it is more generally written, RUAH HAKKODESH. More numerous and more *apparently* solid objections are raised against the divinity and personality of this third hypostasis than the preceding; for, even those, who are willing to admit the eternity and co-equality of the SON, very reluctantly allow the same honour to the SPIRIT. On examination, however, we shall find, that his divine character and attributes are decisively marked both under the old and the new dispensation, and that to the RUAH all the properties and offices of Deity are as expressly and distinctly assigned as to the MIMRA himself. In addition to the decided testimony of his immediate personal agency and divinity, advanced from holy writ, in various preceding pages, relative to his possessing, equally with the AUTOTHEOS and the LOGOS, those stupendous attributes which unequivocally stamp Divinity on the possessor, viz. the power to *create*, to *confound languages*, to *receive prayer*, and to *forgive sins*, I shall, in this place, produce a few corroborative texts, which, I am of opinion, cannot fail of making a very deep impression upon the mind

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of the reader who ſhall attentively weigh them.

The RUAH JEHOVAH (for, the latter name is, in ſacred writ, repeatedly applied to the Holy Spirit) is expreſſly manifeſted, as, indeed, is each perſon in the bleſſed Trinity, in the following ſolemn declaration of the Logos in Iſaiah; *And now the* LORD GOD *and* HIS SPIRIT *hath ſent* ME; upon which words, the converted Jew, Xeres, cited before, who well knew what idioms exiſted in the Hebrew language, obſerves; "The divine action in this place is *ſending*, and is attributed to JEHOVAH, and to his SPIRIT. Now it cannot be ſuppoſed, as ſome among you (Jews) do, that, by the Spirit, here is only meant *a virtue*; as juſtice, mercy, goodneſs, and the like, are ſaid to be in God. For, where ever is any thing like this, of *ſending a prophet*, recorded of mercy, or juſtice, or any other divine attribute? Beſides, could ſome Divine Virtue be ſuppoſed to be implied by THE SPIRIT, then that ſpeech would be an empty tautology; for, who, at any time, ever ſaid, He, and his Underſtanding, perceives ſuch a thing, God and his Omnipotence, or his Mercy, did ſuch and ſuch a thing."* I have literally tranſcribed

* See the Addreſs to the Jews by JOHN XERES, p. 75.

tranſcribed this comment of a Hebrew upon his native Scriptures, becauſe, from his being ſo well acquainted, as in the preface to the book he is certified, by the merchants atteſting his character, to have been "with the Hebrew, Arabic, and Chaldee, tongues," this learned Jew's critical ſagacity would have enabled him to diſtinguiſh between a mere idiomatic phraſe (as expreſſions of this nature, occurring in the Old Teſtament, are called by our antagoniſts) and an aſſertion ſo ſolemnly corroborated as this is of the immediate perſonal agency of the Holy Spirit.

When Balaam, contrary to the original ſuggeſtions of his baſe and venal mind, was compelled to predict the future glory of Iſrael, the Spirit of God is ſaid to have come upon him. Numb. xxiv. 2. Where the vulgate Latin reads "irruit in ſe," that is, ruſhed upon him in all the reſiſtleſs energy of the Divinity. Concerning the ſame powerful demiurgic Spirit that brooded over the abyſs, the devout Job gratefully acknowledges; *The* Spitit of God *hath* made me, *and the breath of the Almighty hath given me life.* Job, xxxiii. 4. It is extremely remarkable, that the author of the Chaldee Targum on this paſſage

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has, without the least authority from the original, brought into his text the *second* as well as the *third* hypostasis. His words are; SPIRITUS DEI fecit me, et VERBUM OMNIPOTENTIS sustentavit me.*

From the apocryphal books, in the course of this survey of the Trinity, I have not brought so many proofs as I might have insisted upon; because, I thought more solid evidence would arise from citing the sacred pages that are *not* apocryphal. In those books, however, the genuine sentiments of the ancient Jewish church may be considered as delineated with fidelity; and the traditions, delivered down from their fathers, as accurately exhibited. Judith, in her Song of Thanksgiving to God, gives her additional testimony to that of Job, and plainly reveals to us the HOLY SPIRIT: *O God, let all creatures serve thee; for, thou spakest, and they were made; thou didst send forth* THY SPIRIT, AND IT CREATED THEM. Judith, xvi. 14. In this text, surely, the third creative hypostasis is as expressly manifested as the two former are in the following passage of another of these apocryphal writers: *I called upon* THE LORD, THE FATHER OF MY LORD, *that he*

* Targum apud Waltoni Polyglot. tom. iii. p. 66.

he would not leave me in the days of my trouble. Ecclef. li. 10. There is a remarkable fimilarity between this text and that cited before from Genefis, of THE LORD *raining* FROM THE LORD *out of Heaven*, as well as that other from the Pfalmift, THE LORD *faid unto* MY LORD, *fit thou on my right hand.* But who, fublimely exclaims the wifeft of men and greateft of kings that ever fat on the throne of Judah, *Who hath afcended up into Heaven, or defcended? Who hath gathered the winds into his grafp? Who hath bound the waters in a garment? Who hath eftablifhed all the ends of the earth?* WHAT IS HIS NAME, OR WHAT IS HIS *SON's* NAME? Prov. xxx. 4. To this folemn interrogative of Solomon, we may, with humble confidence, in the language of Paleftine, reply, that the former is the fupreme EN SAPH, or infinite; the latter, the eternal MIMRA: the fame who fpake, and the world was made. From various parts of Scripture, which demonftrate his equal authority, we apply to THIS SON, alike with THAT FATHER, the incommunicable name of Jehovah. Indeed, the Father *himfelf* directly announced the eternal divinity of his Son, when, in Exod. xxiii. 21, he declared of that mighty Angel of

the Covenant,* who led the children of Israel out of EGYPT, BEHOLD, MY NAME IS IN

* In this place, also, the particular term, angel, (αγγελος,) must be understood rather of the office than of the PERSON who condescended to accept that office. Rabbi Menahem, cited by Poole on this passage, asserts, out of the old rabbinical writers, "hunc angelum esse ANGELUM REDEMPTOREM." See Poole's Synopsis, tom. i. p. 438. Indeed, it is sufficiently evident by the following Hebraism; my NAME, that is, my ESSENCE, is in him. The Syriac version renders the passage, "nomen meum est SUPER IPSUM;" the Samaritan, "nomen meum est IN MEDIO EJUS." See Walton's Polyglot. tom. i. p. 327. I have had frequent occasion, during this digression, to remark, how greatly a knowledge of ancient Jewish manners and opinions tends to elucidate the sacred volumes. Nothing can more conduce to that end than the consideration of the profound reverence which the ancient Jews possessed for the TETRAGRAMMATON. By that awful name, according to their rabbies, the most awful prodigies could be performed; and it was affirmed to be guarded by lions in the inmost recesses of the temple. See Basnage's Hist. of the Jews, p. 194.

"THE NAME OF GOD (says Calmet) includes all things: he who pronounces it shakes heaven and earth, and inspires the very angels with astonishment and terror. There is a sovereign authority in this name: it governs the world by its power. The other names and surnames of the Deity are ranged about it, like officers and soldiers about their sovereigns and generals; from this KING-NAME they receive their orders, and obey." So far Calmet, citing those rabbies, Historic. Dict. vol. i. p. 750. Concerning the mysterious manner in which the cabalistic doctors combined the letters that compose this ineffable name, and the mysteries which they discovered in it, something will hereafter occur in the text. For the present, it will be useful to consider what that most famous and venerable rabbi, Judah the Holy, who compiled the celebrated book

IN HIM! an ancient Hebrew ſynonim for God. Wherefore it is ſaid, *Beware of* HIM, *and obey* HIS *voice; provoke him not, for, he will* NOT PARDON *your tranſgreſſions; for,* MY NAME *is*

I 4 *in*

book called the MISSNA, has ſaid relative to a paſſage in Pſalm xci. which the whole race of Hebrew, as well as Chriſtian, commentators have united to conſider as alluſive to the Meſſiah. In the 14th verſe of that Pſalm it is ſaid, *I will ſet him on high, becauſe he hath known* MY NAME. Upon which Rabbi Judah makes the following comment. The original Hebrew is in Kircher, and I give it in that father's Latinity, and with his ſubſequent remark. "Quare Iſrael in hoc mundo orat et non exauditur? Propterea nimirum, quoniam neſciunt nomen HEMMIMPHORAS. Futurum autem eſt, ut Deus ſanctus et benedictus doceat eos, juxta illud; tum ſciet populus meus NOMEN MEUM, tunc vere orabunt, et exaudientur." Kircher ſubjoins; "Scilicet tempore MESSIÆ, veri et unigeniti Filii Dei, qui diſcipulos ſuos, in iiſque eccleſiam hoc ſacroſanctum TRIADIS myſterium perfecte docuit, juxta illud: *Pater, manifeſtavi* NOMEN TUUM *hominibus, quos dediſti mihi.*" Œdipus Egyptiacus, tom. i. p. 246, in Cabala Hebræorum. He, who, under the ancient diſpenſation, blaſphemed the NAME OF GOD, was ſtoned to death; and he, who ſwore falſely, *portabat iniquitatem ſuam,* which is generally ſuppoſed to mean puniſhment not to be remitted. That ſolemn ſpot in the temple, which the *Lord choſe to place his name there,* or, as is more ſtrongly expreſſed in Ezra, vi. 12. in which JEHOVAH CAUSED HIS NAME TO DWELL, was conſidered as a ſpot peculiarly auguſt and inviolably ſacred. Our Lord himſelf, indeed, in various parts of the New Teſtament, ſeems to allude to the miraculous TETRAGRAMMATON: but in a more particular manner, in the Goſpel of St. Matthew, he affirms, that, in the day of Judgement, many ſhall come and ſay, *Lord, Lord, have we not propheſied* IN THY NAME, *and* IN THY NAME *caſt out devils, and* IN THY NAME *done many wonderful things?* Matth. vii. 22.

in HIM: that is, he is JEHOVAH: and a most indisputable proof of his being JEHOVAH was the circumstance here attributed to him, that he *had* the power to pardon the transgressions of mankind. But to proceed in our examination of the texts in a more particular manner allusive to, and illustrative of, the functions of the Holy Spirit.

Had not the name and operations of the Holy Ghost been well known among the Jews at the time of the Messiah's appearance, the herald John would have been utterly unintelligible when he informed the Jews that the same Messiah *should baptize them with the* HOLY GHOST *and with fire.* Matth. iii. 2. The angel who appeared to Mary, and predicted that the HOLY GHOST *should come upon her, and the Power of the Highest* (the Δυναμεις of Philo) *should overshadow her*, would have only filled the agitated mind of the holy Virgin with astonishment and terror. The inspired Peter in these words addresses the false Ananias; *Why hath Satan filled thy heart to lie to the* HOLY GHOST? *Thou hast not lied unto* MEN, *but unto* GOD; (Acts, v. 4;) which affords too decisive support to this argument to need any comment. That the Holy Spirit is not, in the *New*, any more than in the *Old*, Testament,

ment, represented in the light of a mere QUALITY OR PRINCIPLE, as our antagonists insist, is clearly demonstrated by a variety of texts, of which a few only are enumerated below. *The* HOLY GHOST SAID, *separate* ME *Barnabas and Saul, for the work whereunto* I HAVE CALLED THEM. Acts, xiii. 2. *So, they being* SENT FORTH *by the* HOLY GHOST. Ibid. 4. *Not in the words which man's wisdom teacheth, but which the* HOLY GHOST TEACHETH. 1 Cor. ii. 13. *Now, the* SPIRIT SPEAKETH EXPRESSLY, *that, in the latter times, some shall depart from the faith.* 1 Tim. iv. 1. It will be allowed, that a naked *quality* or *principle* cannot be said *to speak, to call for, to send forth,* or *to teach*; and, therefore, THAT Spirit must in all these places be understood *personally.* Again, we read of "*divers miracles and gifts of the Holy Ghost.*" A naked quality or principle cannot work miracles; for, that alone belongs to God: and here we find an additional proof of his divinity. Neither can it impart gifts; yet, in this place, the Holy Spirit is distinguished as the bestower of gifts, which evidently implies personality. But if, as the Socinians state the matter, he were only the Gift and not the Donor, in what sense could he be said to impart gifts?

It

It would be the grossest of all human absurdities to say that a *gift* could bestow *itself*.

As it was by the immediate and peculiar influence of the Holy Spirit that the prophets were inspired, he is, in general, by the authors of the Targums, denominated the SPIRIT OF PROPHECY. The most respectable of those paraphrasts (Onkelos) translates the second verse of Genesis, in his usual way, when speaking of his operations, "Spiritus a conspectu Dei,"* but the SEVENTY have scrupulously adhered to the original term, and have rendered it Πνευμα Θεου,† the Spirit of God. The circumstance of his being thus expressly mentioned by Moses, at the very commencement of his history, is an evident proof how very early the Hebrews were acquainted with the distinction of persons in the divine nature; for, as Mr. Whitaker has judiciously remarked, "this third sharer of that nature must have been as familiarly known to the Jews of Moses's days as the Godhead itself, or that legislator would have conveyed no ideas to them when he wrote the second verse of

* See the Targum of Onkelos in Walton's Polyglot, tom. i. p. 2.

† Vide Grabe's Septuagint, tom. i. p. 1.

of Genesis.* How early, likewise, the Jews knew the Spirit as a personal co-operative agent in the government of the world, and in the dispensations of a supreme all-ruling Providence, is evident from Genesis, vi. 3, where it is said, MY SPIRIT *shall not always strive with man:* and it was the same Spirit who inspired the seventy elders; *for, it came to pass, that, when* THE SPIRIT *rested upon them, they prophesied, and did not cease.* Numb. xi. 25. *And the* SPIRIT OF THE LORD (in the original, Ruah Jehovah) *fell upon me,* says Ezekiel, *and* SAID *unto me; Speak, thus saith the Lord.* Ezek. xi. 5. Indeed, so well acquainted were the Chaldee paraphrasts with this Holy Spirit and his operations, that they have placed him where he ought not to be; for, whereas it is said, Gen. xlv. 27, *The Spirit of Jacob, their father, revived;* which simply means, as Bochart has well translated the passage, *pristino vigori restitutus est;* the Targum of Onkelos reads, *et requievit* SPIRITUS SANCTUS *super Jacob, patrem suum.* That of Jonathan renders it, *requievit* SPIRITUS PROPHETICUS, a mode of expression which is explained by the preceding remark. In the instance, also, of Balaam, cited before, Onkelos

* See Mr. Whitaker's Origin of Arianism, p. 241.

lebbs has it, *quievit super eum* SPIRITUS PROPHETICUS *a facie Domini.* It is equally singular, that, in Psalm civ. 13, where, in the original Hebrew, the word Spirit is alone expressed, the Chaldee Targum on the passage reads, "SANCTUS SPIRITUS TUUS." The same addition of "Holy" occurs again in Isaiah, xlii. 1, where the words, *I will put my Spirit upon him*, are translated, in the Targum of Jonathan, *I will put my* HOLY GHOST *upon him.* Indeed, the verse of Isaiah, last cited, is highly remarkable upon another account; for, though Christians universally regard the passage as a direct prophecy of Christ, yet the Jews ought to be abashed when they deny the allusion to that sacred personage, and yet can read in their own Targum the word MESSIAH, which does not occur in the original text, spontaneously inserted by Jonathan, their favourite paraphrast.*

These alterations were undoubtedly intended more distinctly to mark out that sacred person, who, we have observed from high authority, is commonly known among the Jews by the title of Ruah Hakkodesh. It cannot be denied, however, that the Jews have, in a variety of instances, which are pointed out by Rittangel,

* Consult Walton's Polyglot, tom. iii. p. 110.

Rittangel, who published the famous Sephir Jetzirah, or Apocryphal Book of Abraham, as well as by Bishop Kidder who cites Elias Levita to prove it, applied the title of SHECHINAH likewise to the Holy Spirit, whence some confusion has arisen in authors who have discussed this subject. His more general designation among them, however, was by the title specified above, and by that title it has been sufficiently proved that he *was* known to the ancient Jews.*

If we now turn to the page of Philo Judæus, we shall find that writer not less express in asserting his personality and describing his operations. He calls him, in one place, Θεῖον Πνεῦμα,† the Divine Spirit; and, in another, uses the very words of the Septuagint, Πνεῦμα Θεοῦ,‡ the Spirit of God; now he is the Ενθεον Πνεῦμα,§ the Spirit full of Deity; now, in the phraseology of the Targumists, he is the Θεῖον προφήτης, or the Spirit of prophecy.‖ And, in one of the passages just cited, he remarkably corroborates

* See Kidder's Demonstration of the Messiah, part iii. p. 243, edit. oct. Lond. 1700.

† Vide Philonis Judæi Opera, p. 169, G. de Plantatione Noæ.

‡ Ibid. De Plantatione Noæ, p. 172, A.

§ Ibid. De Specialibus Legibus, p. 592, F.

‖ Ibid. De Vita Mosis, p. 527, B.

corroborates the teſtimony exhibited before; of his being the demiurgic Spirit, by aſſerting, "that man was MADE by the Spirit after the image of God," ὁ μεν γαρ κατα την εἰκόνα Θεȣ̃ χαραχθεὶς Πνεύματι.*

But it may ſtill be objected, that, however ſtrong this evidence may be for a *plurality* of perſons, it is ſcarcely ſufficient of itſelf to eſtabliſh a direct *Trinity* in the divine nature; that a plurality implies an indefinite number; and, when that doctrine is allowed of, it may be extended to whatever number of perſons the wild inventive fancy of different commentators may conjecture to ſubſiſt in that eſſence.

It will undoubtedly be granted, that, where Jehovah ſpeaks of Jehovah, there more than one perſon is of neceſſity to be underſtood. From ſuch paſſages, an indiſputable *plurality* is proved. Now, if a third perſon, clearly diſtinguiſhed from the two preceding, be called by the ſame majeſtic name, it follows, that there are THREE diſtinct perſons in the Godhead. But we have ſeen, that the term Jehovah is, in various texts, applied to the Holy Spirit: therefore, he, likewiſe, is very God; and

* Vide Philonis Judæi Opera, p. 172, A. de Plantatione Noæ.

and thus a TRINITY OF HYPOSTASES, or ſubſiſtences, or by whatever other ſoftened name human piety, fearful to offend, may chooſe to expreſs theſe three ſeparate divine agents, is demonſtrated to ſubſiſt in the UNITY of the Divine Eſſence. To denote the *plurality*, thus ſubſiſting, no better term than Elohim, a plural noun, could be ſelected; nor, as the literal meaning of *Jehovah* is *the Being who neceſſarily exiſts*, could any more proper title be made uſe of than that to point out the eſſential unity. The compound appellative, Jehovah-Elohim, implies both; and it is for that reaſon ſo univerſally adopted in the Old Teſtament.

But is there, in the ancient Scriptures, any more direct and particular ſanction of the doctrine of a Trinity? Can any paſſages be adduced from them that expreſſly limit the number to *three* perſons? for, after all, the Jews themſelves, in their conteſts with Chriſtians on theological points, are equally as decided againſt the doctrine of a Trinity as they are unanimous in aſſerting the Unity of the divine eſſence. I muſt again repeat, that, for the reaſons above-aſſigned, this myſterious truth is not ſo clearly diſplayed in the Old Teſtament as preſumptuous man imagines

gives he has a right to demand. When God proposes to his creatures any doctrine as an object of faith, it is not customary with him to destroy the possibility of the exertions of that faith by a full and immediate manifestation of it, which would convert BELIEF into absolute *conviction*: and, with respect to the obstinate opposition of the Jews on this point, I request permission to observe, that the grand error of that infatuated people (inexcusable in them because it is a voluntary error) is the following. Their rancour against Christianity will not allow them to examine, with coolness and impartiality, its genuine doctrines; and, though nothing can be more clear and express than our best and most esteemed writers are on the Unity of the Godhead, they pertinaciously insist upon it that Christians would destroy that Unity, and are the direct supporters of Tritheism. In fact, this doctrine, being originally a mystery, and the obscurity which ever must involve the great mysterious truths of religion, and even conceal them from the improper and impertinent investigation of finite beings, being made deeper by the additional shade thrown around it by the cabalists, was never among the Jews the subject of universal belief. It

was

was wiſely veiled by Providence from their view; for, that nation were ſo extremely groſs in their conceptions, and, in general, ſo little acquainted with abſtract ſpeculations, that their progreſs, from the belief of a Trinity in the divine eſſence to that of a plurality of gods, would have been equally rapid and irreſiſtible. Thoſe, therefore, who thus artfully concealed it from vulgar inſpection, when they found it applied by Chriſtians to prove the divinity and attributes of the *true Meſſiah*, had it in their power, either by ſuppreſſion or miſiepreſentation, in a great meaſure to prevent the full effect of inquiry. Much evidence of this kind has doubtleſs been ſuppreſſed, and much more would have been kept back, but for the indefatigable exertions of many celebrated Chriſtian divines in minutely inveſtigating the Hebrew rites, language, hiſtory, and traditions.

It remains, however, finally to be proved, that the Jewiſh rabbies themſelves had as clear and diſtinct notions of a true Trinity as, it has been demonſtrated, they had of a plurality of perſons in the Unity of the divine eſſence; that the evidence for a Trinity in the divine eſſence, in the ancient Jewiſh ſcriptures, is as deciſive as a nation, eternally re-

lapsing into polytheism, *could bear* the revelation of it; and that this doctrine was clearly displayed by various lively and significant symbols peculiar to the Hebrews. They expressly affix the number of THREE to that essence, denominating the three persons the three SEPHIROTH;* a word signifying SPLENDOR, and distinguish, as Christians do, their personal characters and actions. I have observed, that, in the septuagint, the Greek word προσωποι is occasionally used to signify the persons in the Godhead in as direct a sense as they apply that term to the persons of Adam and Eve.† With Jehovah, the peculiar and appropriate name of God, they join that of COCHMA, or wisdom, and that of BINAH, or the understanding, according to those passages cited before from the book of Wisdom, ch. ix. 4, *Give me* WISDOM *that sitteth by thy throne*; and by Proverbs, iii. 19, *By* WISDOM *hath he founded the earth*; *by* UNDERSTANDING *hath he established the heavens.* We have seen that the Jews thought those two sacred personages so

* I shall hereafter treat more at large of the SEPHIROTH, and the symbol by which they were represented.

† Thus, also, according to our author, speaks of them the Rabbi Bechai, a famous commentator on the Pentateuch, in fol. 13, col. 2.

so essentially necessary and radically constituent parts of the divine essence, that they figuratively denominated them THE TWO HANDS OF GOD. This singular expression is particularly used both in Jonathan and the Jerusalem Targum on Exodus, xv. 17.* They say that God hath created the world by the second SEPHIRAH, or Wisdom, in the same manner *as the* SOUL *acts by her* BODY.† Of the third Sephirah, or Binah, there was a most ancient and memorable notion entertained by the Hebrew doctors; for, as they called the Logos the CREATOR, or FATHER, so they called the Binah the MOTHER *of the world* by the appellative IMMA. This fact is evinced by Allix in several quotations from ancient Jewish paraphrasts; but, in particular, from the book

* The deviation of these commentators from the text, to express this favourite rabbinical notion, is very remarkable. In the original, according to the accurate translation of Pagninus, the passage stands, Sanctuarium tuum, Domine, quod firmaverunt MANUS TUÆ; or, as in the English Bibles, *The sanctuary, O Lord, which* THY HANDS *have established*. But JONATHAN writes, Domum sanctuarii tui, Domine, AMBÆ MANUS TUÆ fundaverunt; and, in the JERUSALEM TARGUM, it is expressed, Domo sanctuarii, Domine, quam AMBÆ MANUS TUÆ fundaverunt. Consult these Targums in Walton's Polyglot, tom. iv. p. 131.

† Zohar apud Allix, p. 162.

Zohar and the Rabbi Menachem.* It is poſſible, that, from this ancient Hebrew ſimilitude, the pagans might derive their firſt idea of the Dea Multimamma, the many-breaſted parent of all things, who ſupports, with her nutritious and abundant milk, the whole creation. It is likewiſe *poſſible* that all thoſe ideas, ſo common in the myſtic writers of the pagan world, of a certain generative fecundity appertaining to the divine nature, or, in other words, that the Deity was both male and female, (ideas repreſented in the temples of India by a very uſual, but a very degrading, ſymbol, too groſs to be here particularized,) originated in a miſconception of this Hebrew notion. The ſubject belongs rather to philoſophy than theology, and will be conſidered, with many others equally curious, under the article of Hindoo Literature: for the preſent I ſhall content myſelf with obſerving to the reader, that there is a paſſage in Iſaiah, lxvi. 9, which forcibly illuſtrates and corroborates the preceding conjecture. I give it in the Vulgate Latin, as I find it in Walton's Polyglot. *Numquid ego, qui alias* PARERE *facio, ipſe non* PARIAM? *dicit Dominus. Si ego, qui* GENERATIONEM *ceteris tribuo,* STERI-

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* Rabbi Menachem in Pentateuchum, fol. 114, col. 2.

lis *ero? ait Dominus Deus tuus.* In the more correct interlineary version of Pagninus, the Hebrew verb, translated *pariam*, is rendered "*frangam matricem*,"* which seems to allude to what JOHN XERES, a learned and upright Jew, converted to Christianity in the last century by the force of the arguments adduced in its favour by Dr. Allix, observes, in obviating the objections raised against the miraculous conception, that the Talmudists assert that the Almighty alone has possession of the *three keys*; by which they mean, *the key of the* WOMB, *the key of the* RAIN, *and the key of the* GRAVE.† Although the appellative of Jehovah be more particularly applied to the first Sephirah, or most ancient SPLENDOR, yet it is, in many parts of their writings, equally applied to the second and third Sephirah. They particularly specify the Christian doctrine of the *emanation* of the second or third person in the Trinity, and they even go so far in the book Zohar, as

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* See Walton's Polyglot on Isaiah, tom. iii. p. 174.

† See An Address to the Jews, referred to before by John Xeres, p. 83 and 84. As this proselyte's character is attested by a number of merchants, who knew him in his native country of Saphia, on the coast of Barbary, and as the book is undoubtedly authentic, it cannot be too warmly recommended to the members both of the Christian and Jewish community.

to propose the manner in which EVE was TAKEN from ADAM as an image of the *manner* of the emanation of the Wisdom from the EN SAPH, or infinite source.* As, in Egypt, the triangle was, in succeeding ages, considered as a just symbol of the "*numen triplex*," so it is remarkable, that, in the same venerable book Zohar, the three branches of the Hebrew letter SCHIN are asserted to be a proper emblem of the three persons that compose the divine essence.† They sometimes call these three Sephiroth, SPIRITS; at other times, the three Δυναμεις, or POWERS; and, at other times, the three LIGHTS.‡ Thus we see that language was ransacked for words, and nature explored for objects, to display and to illustrate those conceptions which they are by modern Jews and

* Rabbi Menachem in Zohar, fol. 105, col. 3; and Allix, p. 169.

† Allix, p. 170, citing the Zohar, fol. 54, col. 2.

‡ "Rabbi H. Hagaon, who lived seven hundred years ago, said there are THREE LIGHTS in God; the ANCIENT LIGHT, or Kadmon; the PURE LIGHT; and the PURIFIED LIGHT; and that these THREE make but ONE GOD." Allix's Judgement, p. 170. The same Rabbi Hagaon affirmed, "Hi TRES, qui sunt UNUM, inter se proportionem habent, ut UNUM, UNIENS, et UNITUM." He had, in a preceding page, observed, Sunt PRINCIPIUM, et MEDIUM, et FINIS; et hæc sunt UNUS PUNCTUS; et est Dominus universi. Ibid.

and modern sceptics audaciously denied ever to have entertained upon the subject.

If the mystery of the Trinity cannot be found in the two first verses of the first chapter of Genesis, it is in vain to look for any clearer display of it in any other page of the Old Testament. The ANCIENT OF DAYS of Daniel, the CREATIVE LOGOS of St. John, and the INCUMBENT SPIRIT of the paraphrasts, shine forth in that page with distinguished lustre; with rays intimately blended, but not confounded. If the reluctant Christian will not discover it there, the ancient Hebrew, when, as yet, there existed no cause for dissembling, could; since not only the author of the Jerusalem Targum translates the word *bereschit* by *bacucama*, SAPIENTIA, but the rabbinical doctors, to express their notion of the THREE-FOLD POWER that made the world, in their cabalistic way, in addition to that transmutation of words, asserted, that Bara denotes GOODNESS and Helohim POWER. Thus the world was created by the union of Almighty WISDOM, GOODNESS, and POWER. Others found a Trinity in the three Hebrew letters which form the word ברא, *created*; for א, or Aleph, being the initial letter of the Hebrew alphabet, is a known symbol of the

 Father;

Father; ב, or Beth, imports the Son; and ר signifies Ruah, the Spirit. The reader, who has the curiosity to see very considerable and expreſs teſtimony of this nature, demonſtrating that the ancient rabbies, in their interpretation of Scripture, were not in reality uninfluenced by ſimilar ideas to thoſe which Chriſtians entertain concerning theſe verſes, may find, in Kircher,* abundance of proofs, and particularly in that father's extracts from the author Rabbi Hakadoſch, from whom the above quotation is taken, a rabbi ſo highly celebrated for his piety as to have the title of *Holy* conferred on him by his nation. When I mention the word TRINITY, a word generally denied to be known to the Jews, I do it not only on the authority of Calmet, who aſſerts, from Raymond Martin and Galatine, that the Chaldee paraphraſts and ancient rabbies make expreſs mention of the TRINITY in the term שלישית, Shaliſhith, or Trinitas; and of the THREE HYPOSTASES that compoſe it in the words שלשה באחד, *Tres in Uno*; and in אחד בשלשה, *Unus in Tribus*:† but I ſhall add out of Kircher an entire ſentence of the ſame

* See Œdipus Ægyptiacus, tom. i. p. 542.

† Conſult Calmet's Dictionary on the word Trinity.

same Hakadosch, in which all the persons in the Trinity are expressly mentioned. It is exceedingly remarkable, that, in this very Hebrew sentence, are comprised the mysterious forty-two letters, which, according to the cabalists, form another of the names of God.

אב אלהים בן אלהים רוח הקדש אלהים שלשה באחד אחד בשלשה:*

Pater Deus, Filius Deus, Spiritus Sanctus Deus, Trinus in Unitate et Unus in Trinitate.

The following passage, which I shall give from sacred writ, unabridged, has, with great propriety, been considered by most commentators as directly allusive to the three persons in the Holy Trinity: *And the Lord appeared unto him,* (Abraham,) *in the plains of Mamre, as he sat in the tent-door in the heat of the day. And he lift up his eyes and looked, and, lo!* THREE MEN *stood by him; and, when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground, and said,* MY LORD!† Dr. Bedford has remarked on this passage, that the vowels are added to make it in the plural number, but that Abraham speaks afterwards to them in the singular: *If I have found*

* R. Hakadosch apud Kircher Œdipus Ægypt. tom. ii. p. 246.

† Gen. xviii. 1, 2, 3.

found favour in THY *sight*; and that he prays to them as to the ONE JEHOVAH.* There is also an observation of Philo on this text, which very much corroborates the sense affixed to it by Christian divines. He says the whole passage contains a latent *mystical meaning*, not to be communicated to every one; and that, according to this mystical sense, he was denoted ὁ ὤν, the great Jehovah, with his two Δυναμεις, of which one is called Θεος and the other Κυριος.†

It would be sacrificing the cause for which I contend were I not, among these evidences of a Trinity, in the Old Testament, to enumerate the text which the Jews every morning and evening constantly recite, and call THE SHEMA: *Hear, O Israel, the* LORD, *our* GOD, *is one* LORD. Deut. vi. 4. *They*, indeed, urge this as an unanswerable argument against the Trinity, but with what justice will be fully considered hereafter.

The following form, in which the high priest was commanded solemnly to bless the assembled people, has likewise been justly considered as indicative of the three persons in the

* Sermons at Lady Moyer's Lectures, p. 49.

† Philo Jud. de Sacrificiis Abelis et Caini, p. 108, D.

the Godhead, as well as in ſome degree deſcriptive of the ſeveral characters of the great FATHER and PRESERVER of all things, of the radiant and benevolent LOGOS, and of that SPIRIT who is emphatically called the Comforter and Giver of *peace*. *The* LORD *bleſs thee and keep thee. The* LORD *make his face ſhine upon thee, and be gracious unto thee. The* LORD *lift up his countenance upon thee, and give thee peace*.* This triple repetition of the awful name of Jehovah, incommunicable to any being under the rank of Deity, and the triple benediction accompanying it, pronounced, according to Rabbi Menachem, cited both by Poole and Patrick on this paſſage, *each time in a different accent*, is the more remarkable, becauſe, at the period of pronouncing it, the high prieſt, in the elevation of his hands, conſtantly "*ſic digitos compoſuit ut* TRIADA *exprimerent*;" diſpoſed his fingers in ſuch a manner as to expreſs a TRINITY.† But of this mode of ſymbolizing the triune Deity, I ſhall hereafter have ſomething additional, and not leſs curious, to report from Kircher. To the peculiarly-ſtrong collateral evidence thus adduced,

* Numb. vi. 24, 25, 26.

† Vide RAMBAM, et SALOMON BEN JARCHI, apud Kircher.

adduced, I ſhall add a few other paſſages from ſacred writ, which to me appear concluſive on the point under conſideration.

In the following moſt ſublime language, the great inſpired prophet Iſaiah deſcribes a viſion which he was permitted to have of the eternal glory. *I ſaw the* LORD *ſitting upon a throne, high and lifted up; and his train filled the temple. Above it ſtood the Seraphim, each with ſix wings; and one cried to another, and ſaid,* HOLY, HOLY, HOLY, IS THE LORD OF HOSTS, *the whole earth is full of his glory.* That this repetition was not merely the effect of profound veneration in the Seraphim, but that, by it, a Trinity was really adored, appears equally evident from what almoſt immediately follows, which, if I miſtake not, proves ſtill more — ſomething greatly reſembling that very TRINITY IN UNITY, for which we have all along contended. *Alſo I heard the voice of the* LORD, *ſaying, Whom ſhall I ſend, and who will go for* US?* In the Revelations, it is ſaid, that the four ſacred animals, which compoſe the Cherubim that ſupport the everlaſting throne, *reſt not day and night, ſaying,* HOLY, HOLY, HOLY, LORD GOD ALMIGHTY, *which was, and is, and is to come.*†

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* Iſaiah, vi. 3, 8. † Rev. iv. 8.

It is not, however, alone in solemn acts of BENEDICTION and THANKSGIVING that the number THREE is repeated; a sacred Triad is, in the following passage, the immediate object of PRAYER, the prayer of the pious Daniel; and we may rest assured, that, in making it, the prophet used *no vain repetition*. O LORD, *hear*; O LORD, *forgive*; O LORD, *hearken, and do*; *defer not for thine own sake*, O MY GOD! Dan. ix. 19. In this passage the TRINITY appears to be as plainly intimated, by the invocation of the three persons who compose it in the former part of the sentence, as the UNITY is by the address to the collective Godhead in the latter portion of the sentence. A similar passage and a kindred mode of phraseology occur in Isaiah: THE LORD *is our judge*, THE LORD *is our law-giver*, THE LORD *is our king*: HE *will save us*. Isaiah, xxxiii. 22. In the very same evangelical prophet, the Immortal Being, who, at verse 12 of chap. xlviii. had denominated himself PRIMUS *et* NOVISSIMUS, THE FIRST AND THE LAST, and who, consequently, was the Redeemer of Israel, in the 16th verse of that chapter, declares, *And now the* LORD GOD *and his* SPIRIT *hath sent* ME. In this verse, either each person in the Trinity is expressly particularised, or

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we muſt allow the *idiom* to be very ſingular indeed; for, it is an *idiom* unprecedented before in any known language of the earth. The paſſages cited above are ſufficient to prove that this doctrine, if not revealed, for a reaſon given before, in ſo many expreſs terms, is at leaſt very forcibly intimated in the Old Teſtament; and, on an impartial examination, we ſhall find it plainly inculcated, where no ſuch reaſon for ſhading it under a myſterious veil ſubſiſted, viz. in the *New Teſtament*.

The three perſons in the Holy Trinity are there clearly brought before our view in the following promiſe of the Meſſiah to his inquiring diſciples: *The* COMFORTER, *which is the* HOLY GHOST, *whom* THE FATHER *will ſend in* MY NAME, HE *ſhall teach you all things*. John, xiv. 26. It was here neceſſary to explain to them who was the promiſed Comforter, but not who was the Holy Ghoſt; nor yet that the Holy Ghoſt was a perſon, and not a quality or attribute; for, it was HE who was to TEACH them all things. The ſame auguſt perſonage, in another place, declares, *When* THE COMFORTER *is come, whom* I *will ſend unto you from* THE FATHER, *even the* SPIRIT OF TRUTH, *who proceedeth from the* FATHER, HE *ſhall teſtify of me*. John, xv. 26.

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A celebrated Greek ſcholar having urged the poſſible ſpuriouſneſs of the text alluſive to the *three heavenly witneſſes*, I ſhall not here cite it, becauſe the laying any ſtreſs upon evidence in the leaſt degree diſputable would be injudicious. In fact, this doctrine needs not the ſupport of any dubious text whatſoever, when there are ſo many others corroborative of it in the New Teſtament, full as pointed as that omitted, and of authority that cannot be diſputed. The beſt evidence, it will be ſtill allowed, that can poſſibly be brought upon this ſubject, is that of our bleſſed Saviour himſelf, and his expreſs teſtimony has been already produced; but his language is even ſtill more decided in the following paſſage, where he ſolemnly commands his diſciples *to go and teach all nations; baptizing them in the name of the* FATHER, *and of the* SON, *and of the* HOLY GHOST. Matt. xxviii. 19. There is a very remarkable paſſage, not I think ſufficiently attended to, in St. Paul to the Corinthians, in which not only the perſons, but the operations more peculiarly appropriate to each of thoſe perſons, ſeem to be diſtinctly ſpecified. *Now there are diverſities of* GIFTS, *but the* SAME SPIRIT; *and there are diverſities of* ADMINISTRATIONS, *but the* SAME LORD; *and there are di-*

verſities of OPERATIONS; *but it is the* SAME GOD, *who worketh all in all.* 1 Cor. xii. It is unneceſſary to ſwell this increaſing volume with an enumeration of all the various texts upon a point ſo obviouſly manifeſt in the New Teſtament; and, therefore, I ſhall cloſe this part of the evidence by an inſertion of another paſſage of the ſame inſpired apoſtle in this epiſtle, which indeed may well ſerve in the place of a hoſt of them. *The grace of our* LORD JESUS CHRIST, *and the love of* GOD, *and the communion of the* HOLY GHOST, *be with you all.* 2 Corinth. xiii. 14.

CHAPTER

CHAPTER IV.

The remarkable Testimony of PHILO JUDÆUS. — *The Sentiments of the ancient Jewish Rabbi, as given in the two famous Books, the* SEPHIR JETZIRAH *and the* ZOHAR. — *Decisions of other celebrated Rabbi on the Subject.* — *The hieroglyphic Symbols by which the Jews anciently designated the Mystery of the Trinity.* — *The first Symbol the* SEPHIROTH, *or Three Great Splendors.* — *Strictures on the ancient* CABALA. — *The ancient symbolical Method of writing the Name* JEHOVAH, *viz. by three* JODS, *enclosed in a* CIRCLE. — *In the ancient mystical Character, supposed, like the* DEVINAGARI *Character of India, to have been revealed by* ANGELS, *the* JOD, *the first initial Letter of that Name, accompanied with a* TRIANGLE. — *The three Persons in the* DIVINE ESSENCE *sometimes compared, by the Rabbies, to the three collateral Branches of the Hebrew Letter* SCHIN. — *The symbolical Manner in which the High Priest gave his solemn Benediction to the People, represented by an Engraving.* — *The most important and ex-*

preſſive Symbol, the Hebrew CHERUBIM.—*Its Origin and Purport extenſively inveſtigated, and Philo Judæus and Joſephus referred to for an Explanation of the National Sentiments on that Subject.—The Reſult of the whole preceding Diſquiſition is, that the Doctrine of the* TRINITY WAS *certainly, though obſcurely, known to the ancient Jews.*

AFTER bringing before the view of the reader the preceding ſolid body of evidence, which, ſummed up together, amounts to little leſs than demonſtration, eſpecially when it ſhall be conſidered from what high authority no inconſiderable portion of that evidence is derived, I might ſtand excuſed from citing the teſtimony of Philo, were not that teſtimony too pertinent and too important to be entirely omitted. To the objection, that Philo's mind was deeply infected with the prevailing philoſophy of the times, or, in other words, that he *Platonized*, it will be ſufficient for the preſent to reply, that, if Philo *Platonized*, Plato, long before the age of Philo, *Judaiſed*, as will be amply evinced in a future page. His opinion of a certain plurality exiſting in the Deity has been noticed before; as well in that remarkable paſſage preſerved to us

us by Eusebius, (for, the original does not appear in any edition of Philo's works now extant,) relative to the δευτερον Θεον, or subordinate God, as in the quotations recently adduced to establish the divinity of the third Sephirah. I shall now likewise add, that Philo is as express as words can enable him to be on the limitation of the number of those persons to THREE, as is evident in the following passages, well known, and frequently referred to, for the illustration of this subject. I have not room to insert them at length, (though the purport of them all is much elucidated by the sentences which immediately precede and follow,) but shall faithfully give the substance. In the first of the remarkable passages alluded to, which occurs in the tract on the Cherubim, speaking of the eternal Ens, or ὁ ὢν, he asserts, that, "in the ONE TRUE GOD there are two supreme and primary Δυναμεις, or POWERS, whom he denominates Αγαθοτητα και Εξυσιαν, that is, GOODNESS and AUTHORITY; and that there is a THIRD AND MEDIATORIAL POWER between the two former, who is the Λογος."* In the second, which is that in his dissertation concerning the sacrifices of Abel and Cain,†

* Vide Philonis Judæi Differt. de Cherubim, p. 86, F. G.

† Differt. de Sacrificiis Abelis et Caini, p. 108. B.

Philo is ſtill more explanatory; for, ſpeaking of the ſame ὁ ὢν appearing to Abraham, he acquaints us that "He came attended by his two moſt high and puiſſant powers, PRINCIPALITY and GOODNESS; εις ων ο μεσος, τριττας φαντασιας ενειργαζετο τη ορατικη ψυχη; HIMSELF in the middle of thoſe POWERS; and, though ONE, exhibiting to the diſcerning ſoul the appearance of THREE." In a third paſſage he is ſtill more deciſive; for, he ſays, Πατηρ μεν των ολων ο μεσος, "the FATHER OF ALL is in the middle;" and, as if to prevent any poſſibility of thoſe POWERS being miſtaken for mere attributes, he aſſigns to each of them active perſonal properties, and denominates one the POWER CREATOR, and the other the POWER REGAL. He then adds, the POWER CREATOR is Θεος, God; the REGAL POWER is called Κυριος, Lord.*

I am now to demonſtrate that the ancient Jewiſh rabbies abſolutely, although not publicly, profeſſed the doctrine of a Trinity, by a more particular examination of their various allegorical alluſions on the ſubject, and the ſymbols by which they typified it. Thoſe ſymbols, ſo far as objects in the animated world were concerned, muſt neceſſarily be very few

* Diſſert. de Abrahamo, p. 287, F.

few in number; ſince, to form the image or ſimilitude of a living creature, divine or human, they conſidered in ſome degree as an infraction of the ſecond commandment. Their figures of the CHERUBIM, therefore, made by the command of the Deity himſelf, are the only emblems of that kind alluſive to the plurality which it will preſently appear they *did* believe to exiſt in the Godhead. But, in the moral and intellectual world, to what an extent the Jews, as well as all the other Orientals, carried their ſymbolical alluſions, when the ſymbol did not tend to promote idolatry, is evident from a multitude of allegories and compariſons to be found in the rabbinical and talmudical books. The reader may form ſome judgement both of their proneneſs to ſymbolize, and their mode of ſymbolizing, from the following very curious paſſage in the MISCHNA.* R. Akiba aſks, "Why do they tie a ſcarlet ſtring upon the head of the ſcape-goat?" The anſwer returned is, "Becauſe it is ſaid, *though your ſins be as ſcarlet, they ſhall be as white as ſnow.*" Iſaiah, i. 18. Indeed we need not deſcend ſo low down as to the period when the MISCHNA was written, ſince we find

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* Vide MISCHNA, lib. Shabbath, tom. ii. cap. 9, p. 36, editore Surenhuſio. Amſterdam, 1699.

this ſtyle of writing prevailing ſo early as the days of Solomon, whoſe book of PROVERBS is a remarkable proof of the predominancy of this ſymbolical mode of enforcing truth. The famous book Zohar, and the Sephir Jetzira, are crowded with ſimilies and hyperboles in the Oriental way, and the pages of Philo are ſo gaudily arrayed in this kind of decoration as very often to obſcure, rather than to elucidate, his ſubject. Of the two former books, ſince, through the medium of Dr. Allix, I have had ſuch frequent occaſion to refer to them, and muſt ſo often cite them in the ſucceeding pages, the reader may poſſibly not be diſpleaſed with a ſhort account of each from Mr. Baſnage, the faithful hiſtorian of the latter Jews.

The myſteries of the CABALA were, according to the Jews, originally taught by the Almighty himſelf to Adam in the garden of Paradiſe. In them, they aſſert, are wrapt up the profoundeſt truths of religion, which, to be fully comprehended by finite beings, are obliged to be revealed through the medium of allegory and ſimilitude; in the ſame manner as angels can only render themſelves viſible upon earth, and palpable to the ſenſes of men, by aſſuming a ſubtle body of refined matter. All the patriarchs of the ancient world had

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their ſeparate angels to inſtruct them in theſe myſterious arcana; and Moſes himſelf was initiated into them by the illuſtrious ſpirit, METATRON. This cabaliſtic knowledge, or *knowledge traditionally received*, (for, that is the import of the original word KABBAL,) was, during a long revolution of ages, tranſmitted verbally down to all the great characters celebrated in Jewiſh antiquity; among whom, both David and Solomon were deeply converſant in its moſt hidden myſteries. Nobody, however, had ventured to commit any thing of this kind to paper, before SIMEON JOCHAIDES, a famous rabbi and martyr of the ſecond century, by divine aſſiſtance, as the Jews affirm, compoſed the ZOHAR. I have not room to inſert, from M. Baſnage, any more particular account of the contents of this famous book than that it abounds with myſtical emblems, and a ſpecies of profound ſpeculative divinity, unfathomable, for the moſt part, by thoſe who are unacquainted with the peculiar cuſtoms, manners, and cabaliſtical theology, of the Hebrews.* Amidſt, however, a vaſt maſs of matter, and a confuſed jargon of ideas, to be expected from a compoſition which combines the notions of

* See Baſnage's Hiſtory of the Jews, p. 185.

ſo many various people and of ſuch different periods, much ſolid information is to be gleaned; and, though both the age and credit of the book have been attempted to be ſhaken by ſome Chriſtians of unitarian principles, yet, as Dr. Allix obſerves, its authenticity was never doubted by the Jews themſelves. It is a treaſure of the moſt ancient rabbinical opinions in theology; and, of its fidelity in detailing thoſe opinions, the ſame author has advanced this remarkable proof, that the very ſame notions which prevail in the Zohar are to be found in the beginning of the RABBOTH, which books the Jews aſſert to be more ancient than even the Talmud.* Thus, were the Zohar annihilated, ſufficient evidence would not be wanting to eſtabliſh the facts for which we contend.

THE SEPHIR JETZIRAH, or Book of the Creation, is the compoſition next in cabaliſtic fame to the Zohar; and though, without any foundation, aſcribed to the Patriarch Abraham, yet it undoubtedly contains ſtrong internal evidence of very remote antiquity. Rabbi AKIBA, one of the moſt renowned for learning among all the Jewiſh doctors, who flouriſhed

* Allix's Judgement of the ancient Jewiſh Church, p. 177.

flouriſhed in the beginning of the ſecond century, is ſuppoſed to have been the real author. Abraham Poſtellus, cited in a former page, firſt preſented this famous book to the Chriſtian world, with a Latin tranſlation and a commentary printed at Paris in 1552. Rittangelius, a converted Jew, publiſhed another Latin verſion of it, at Amſterdam, 1642, with large explanatory notes, both by himſelf and other learned men of that period. The rage and hatred of AKIBA againſt the Chriſtians were ſo intenſe, that he is aſſerted by Father Pezron* to have altered the Hebrew text to anſwer a particular objection urged by them againſt the Jews. If, therefore, any arguments in favour of the Trinity ſhould be diſcovered in the Sephir Jetzirah, they cannot fail of having additional effect upon the mind of the reader, when coming from ſo hoſtile a quarter. But there *are* ſuch arguments in that book, and Rittangel has principally founded upon them a moſt elaborate defence of the Trinity. The reader will not be ſurpriſed at this apparent inconſiſtency

* See the paſſage extracted from this father in the article Akiba in the General Dictionary, which article confirms the particulars here mentioned relative to that famous rabbi. It was written by SALE, who publiſhed the KORAN.

inconsistency in Akiba, when I inform him, that though this furious zealot could act thus treacherously and malignantly against the adherents of Jesus Christ, yet there was *a Messiah* who appeared in his own time, *i. e.* about the year 136 after Christ, in whom he believed the ancient prophecies to be fulfilled. This was that famous impostor, named BAR-COCHEBAS, whose rapid success and sanguinary devastations through all Palestine and Syria filled Rome itself with alarm and astonishment. In this barbarian, so well calculated by his cruelty to be the Messiah, according to the perverted conceptions of the Jews, Akiba declared that prophecy of Balaam, *a star shall rise out of Jacob*, was accomplished. Hence the impostor took his title of BAR-COCHEBAS, or *son of the star*; and Akiba not only publicly anointed him KING OF THE JEWS, and placed an imperial diadem upon his head, but followed him to the field at the head of four-and-twenty thousand of his disciples, and acted in the capacity of master of his horse. To crush this dangerous insurrection, which happened in the reign of the Emperor Adrian, Julius Severus, prefect of Britain, one of the greatest commanders of the age, was recalled, and dispatched from Rome,

Rome, who re-took Jerusalem, burnt that metropolis to the ground, and sowed the ruins with salt. A destiny, more terrible than even that to which the mad enthusiasm of Akiba had been the occasion of dooming so many thousand Christians, now awaited the patron of the pretended Messiah; for, Adrian ordered his flesh to be torn off with iron combs, and the remains of his lacerated body to be afterwards consumed by a slow fire. Bar-Cochebas himself perished in the attack upon BETHER, a strong city not far from Jerusalem, whither he had retired with an innumerable multitude of his followers, and the Jewish History, sufficiently bloody as it is in every page, records no fact more horrible than the promiscuous and undistinguished slaughter of those Jews.*

Before I can proceed to the consideration of certain symbols, peculiar to the Hebrews, from which it is evident their forefathers had, if not the most perfect, yet very strong, conceptions of such a plurality of persons existing in the divine essence, as Christians denominate

* Consult, for what relates to the rabbinical accounts, Basnage's Hist. of the Jews, p. 518, and the various authors cited by that historian: and, for what concerns the Romans, Taciti Annal. lib. iv. p. 126, edit. Variorum, 1673.

denominate a Trinity, it is necessary that the last and most formidable argument, which has been urged by modern Judaism to overthrow this grand tenet of the Christian church, should be attentively examined. In the first book, which is entitled BERACOTH, or *blessings*, of that famous code of Hebraic traditional laws, the MISCHNA,* it is enjoined, as an indispensable duty, to every Jew, that, twice at least in each day, that is, at the time of rising in the morning, or rather at the *rising of the sun*, and at the period of retiring to rest, or *sun-set*, he should solemnly recite what is there called the SHEMA, which consists of these words: *Hear, O Israel! the Lord, our God, is one Lord.* This custom, which is as ancient as the days of our Saviour, if not as that remote period when the law was given from Sinai, they have founded upon the following passage in Deuteronomy: *And these words, which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou* LIEST DOWN, *and when thou* RISEST UP. Deut. vi. 7. Their daily

* See MISCHNA, Title Beracoth, tom. i. p. 1, editore Surenhusio, 1698.

daily and undeviating custom of reciting the text preceding, in consequence of these words, is, as Bishop Patrick, on the passage, observes, "to take the precept in a very dilate sense." The answer, however, of our Lord to the inquisitive lawyer, as it plainly alludes to this precept, so it apparently justifies the consequent usage. His question was, *Which was the first and great commandment of the law?* to which Jesus answers, in the words of the SHEMA, HEAR, O ISRAEL! THE LORD, OUR GOD, IS ONE LORD. Mark, xii. 29. From this answer of our Saviour, it has been supposed, by some learned commentators, that he not only adopted the custom himself, but farther complied with the attendant precept in the following verse, and also wore the phylactery. This prayer is called the SHEMA, because SHEMA is the initial word of the Hebrew sentence so repeated, and signifies *Hear*.

The JEWS, I have observed, urge the daily recitation of this text, so express upon the *Unity of God*, as an unanswerable argument against the doctrine of the Christian Trinity. But, while they do this, they have acknowledged, that it is somewhat extraordinary and perplexing, that the name of God should be thrice

thrice repeated:* and, as to the CHRISTIANS themselves, against whom it is urged as an argument so irrefragable, *they* are almost unanimous, that, in this very sentence, there is a plain indication of a Trinity. If the reader will turn to the original in the Hebrew Bible, he will there find, in the first and last words of this text, two letters of an uncommon magnitude, viz. the ע, Ain, and the ד, Daleth, of which a similar instance does not occur in the whole volume of the ancient Scriptures. The remarkable distinction of these letters, the Jews themselves allow, was intended to denote a deep and latent mystery in the words. But since, in enforcing the Unity of God, a doctrine so plainly and expressly inculcated in this and various other passages, no *mystery* could be intended, their opponents, with great justice, apply it to mean the mystery of the Trinity in Unity. " They insist, that it alludes to the *manner* in which GOD is ONE; that the Unity of the divine Essence is an Unity that has nothing in common

* See Bishop Patrick on the passage, who makes this remark, and immediately adds, " The Jews confess that here are meant three MIDOTH, or properties; which they sometimes call three FACES, or EMANATIONS, or SANCTIFICATIONS, or NUMERATIONS, though they will not call them three PERSONS." Tom. V. p. 100, 4to, 1700.

common with that of other beings which fall under number; and that, as the Jews, in their Book of Prayers, express it, God is *unus, non unicus*."* The Hebrew text, literally translated, runs thus: *Hear, O Israel!* JEHOVAH, OUR GOD, JEHOVAH, ONE; and Dr. Bedford, a very excellent Hebrew scholar, observes, that this mode of rendering the passage perfectly agrees not only with the Hebrew text, but with the mode of accenting used by the ancient Jews; "for, the accent pesick, between the two last words, being a distinguishing accent, requires some pause or stop."†

As a farther illustration of this text, I shall now, according to a prior promise, present the reader with a passage which the authors of the Universal History have extracted from a production which I have not been so fortunate as to procure. "Rabbi SIMEON BEN JOCHAI, in his Zohar, a book by the Jews acknowledged to have been written before the Talmud, if not before Christ, quotes the exposition of this text by Rabbi Ibba to this purport: that the first of these sacred

* Allix's Judgement, p. 121, 268, in the latter of which pages the original Hebrew is quoted.

† Sermons at Lady Moyer's Lectures, p. 53, oct. 1741.

facred appellatives of Jehovah, which is the incommunicable name of God, means THE FATHER; by Elohim is meant THE SON, who is the fountain of all knowledge; and by the fecond Jehovah is meant THE HOLY GHOST, proceeding from them, and he is called A-CHAD, ONE, becaufe GOD IS ONE. Ibba adds, that this myftery was not to be revealed till the coming of the Meffiah. The author of the Zohar goes on and applies the word HOLY, which is thrice repeated in the vifion of I-faiah, to the THREE PERSONS in the Deity, whom he elfewhere calls THREE SUNS, or LIGHTS; THREE SOVEREIGNS, WITHOUT BE-GINNING AND WITHOUT END!"* Although it by no means appears, that this daily and punctual recitation of the SHEMA is abfo-lutely commanded the Jews in holy writ, yet it will readily be acknowledged, that the wor-fhip of *one God* was not only enforced by the firft precept of the decalogue, but by the whole weight of the legiflative authority of Mofes, and by all the addreffes to the Deity of the prophets who fucceeded him. The reafon of the Unity being fo expreffly infifted upon is evident.

Early

* See the Ancient Univerfal Hiftory, vol. iii. p. 12, firft oct. edit.

Early and universally as the ancient pagan world was immersed in the gross darkness of polytheism, the UNITY OF GOD was thus incessantly inculcated upon the chosen people of Jehovah, to preserve them unspotted from the idolatrous pollutions of their Asiatic neighbours. Jehovah, therefore, is called the ONE GOD in opposition to the multifarious deities, the innumerable idols, of Assyria and Egypt, not in opposition to, or in degradation of, those two sacred personages, who, in various places of holy writ, are peculiarly distinguished by the same august title of Deity, and whose claims to divinity are therefore established upon that lasting basis. Jehovah is denominated the TRUE GOD in contradistinction to the false BAALIM and the base CABIRI, and not in disparagement of his co-equal and co-essential participators of the eternal throne. He is called the LIVING GOD in derision of the inanimate deities which were fabricated of wood and marble, of gold, silver, and meaner metals; deities who had *eyes, yet saw not; ears, and heard not; mouths, and tasted not.*

JEHOVAH, then, indicates the unity of the essence; ELOHIM, as has been repeatedly

 observed,

observed, points out that, in this unity, there is a plurality existing, in a manner of which we can at present have no clear conception; no more than we have of other parts of the mysterious economy of the invisible world. In regard to the obstinate infidelity of the Jews, who persist in considering the latter word as singular, there still remains one unanswerable argument against them mentioned by M. Basnage; for, when hard pressed on this point, their ancestors constantly answered, that the plurality implied in it relates to the attributes of God, his goodness, his wisdom, and his power. Thus, also, when they are pressed in respect to the phrase, LET US MAKE, they obviate every idea of its being only a term expressive *merely* of the eminent dignity of the speaker, when they refer us for an explanation of it to his BETH DIN SHEL MAALA, or *house of counsel*. They likewise affirm, that Moses, to whom they are unanimous the Spirit of God dictated, even to the very words which he wrote, on a sudden withdrew his hand when he was about to write the words, *Let* us *make man after our own image*; representing to the Deity, that his Unity would be injured by so polytheistical an expression, and that it would be the

means

means of eſtabliſhing, upon his authority, the pernicious doctrine of TWO PRINCIPLES: but the Deity again and again aſſured him, that he muſt write as he had dictated, without perplexing himſelf with the conſequences that might ariſe to thoſe who were reſolved to err.*

The compound figures of the CHERUBIM, which are deſcribed in Ezekiel as attendant upon the eternal SHECHINAH, have been conſidered, by authors of high repute, not only as indicative of a plurality in the Godhead, but as ſtrikingly emblematical of the peculiar attributes of the three auguſt perſonages who compoſe it. As an extended conſideration of this ſtupendous ſymbol will lead to an elucidation of many obſcure points in the general theology of Aſia, and will gradually lead us back to the ſubject more immediately before us, *the theological rites of Hindoſtan*, I ſhall eaſily obtain the pardon of my readers for going hereafter pretty much at large into a ſubject at once ſo curious and ſo profound. For the preſent, let us attend to that very celebrated ſymbol of Deity, its emanations and attributes, called by the cabaliſts the SEPHIROTH.

* Baſnage's Hiſtory of the Jews, p. 287.

To enter with any minuteneſs into the myſteries of the Sephiroth, in which are contained the profoundeſt arcana of their art, would be a taſk equally tedious and unprofitable. I ſhall principally confine myſelf to the conſideration of what the moſt reſpectable of their rabbies have written concerning thoſe *three ſuperior Sephiroth* which have been generally eſteemed by Chriſtian divines, who have made the Jewiſh antiquities their ſtudy, as alluſive to the Trinity. The plural term SEPHIROTH may be underſtood in a two-fold acceptation: in its proper and primary ſenſe it ſignifies ENUMERATIONS, but, by the cabaliſts, it is more generally uſed in the ſenſe of SPLENDORS, from a Hebrew root ſignifying to ſhine with the purity and brightneſs of the SAPPHIRE-STONE, as the word is rendered in Exodus, xxiv. 10. Underſtood in this latter ſenſe, the expreſſion is eminently illuſtrative of the meaning of the cabaliſts, ſince the Sephiroth are repreſented as iſſuing from the ſupreme En Saph, or infinite ſource, in the ſame manner as LIGHT iſſues from the SUN. The whole number of the Sephiroth is TEN, and they are repreſented in the writings of the cabaliſtic doctors by various ſymbols; ſometimes by the figure of a tree with extended

tended branches, and, at other times, by ten different circles included one within the other, and gradually lessening to the centre. The former symbol required too large a plate for the size of an octavo volume, but there is annexed an engraving of the latter from M. Basnage. The tree of the Sephiroth is a very curious symbol, and very much resembles, says Calmet, what, in the schools, they call PORPHYRY'S TREE, to shew the different categories of ENS, or Being. Of this tree the Rabbi SCHABTE, in the book Jetzirah, writes as follows: "Arbori sunt radices, et de radice consurgit germen, et de germine prodeunt rami, et sunt TRES GRADUS, RADIX, GERMEN, RAMI; et totum hoc est ARBOR UNA: tantum hæc est differentia inter illas, absconditum et manifestum; quia radix, quæ est abscondita, patefacit influentiam suam in germine, et unit se germini; germen vero manifestat influentiam suam in ramis, et unit se ipsis ramis qui pullulant ex ipso, et in summa omnes adherent, et uniunt se ipsi radici, quòd nisi influentia radicis esset germen, rami omnes exsiccarentur, ita ut eam ob causam hæc arbor vocetur UNA."* The substance of which passage is, that, as the tree is composed

 of

* Sephir Jetzirah apud Œdipus Ægypt. tom. ii. p. 297.

of the root, the trunk, and the branches, and these are inseparable, so is the supreme Being, who may be denominated the ROOT, inseparable from the other Sephiroth, who may be considered as the branches, and as receiving all their virtue and nourishment from that root.

M. Basnage, indeed, who has entered very extensively into the subject of the Sephiroth, has adopted on this subject the sentiments of the modern Jews whose history he writes, and is of opinion, that all the ten Sephiroths are alike to be considered as the attributes of God, and blames Christians for taking advantage of the rapturous expressions which the Jews make use of on that subject to make them speak of the doctrine of a Trinity. To obviate the ill effects which may arise from the authority of that historian, it is necessary to demonstrate to the reader, that, whatever may be the sentiments of the *modern* Jews, their ancestors made a very considerable distinction in regard to the three superior Sephiroths whom they invariably regarded as PERSONALITIES, whereas the seven inferior were alone considered as *attributes*. The writer, last cited from the Sephir Jetzirah, is decisive upon this point; for, almost immediately after

after, he adds, "CORONA SUMMA, quæ est mysterium centri, ipsa est radix abscondita, et TRES MENTES SUPERIORES sunt germen, quæ uniunt sese in centro, quod est radix eorum; SEPTEM vero NUMERATIONES quæ sunt rami, uniunt se germini quod refert mentes, et omnes se uniunt in centro, quod est radix in mysterio nominis radicalis et essentialis, quæ radix influit in omnes, et unit omnes influentiâ suâ." Hence they call the seven last MIDDOTH,* or Measures, that is to say, the attributes and characters which are visible in the works of God, and this is confessed in plain words by the great cabalist, Rabbi Menachem de Rekanati, "Tres primariæ numerationes quæ sunt INTELLECTUALES, non vocantur MENSURÆ."†

The first Sephirah, who is denominated KETHER, the crown; KADMON, the pure light; and EN SAPH, the infinite; is the omnipotent FATHER of the Universe; according to that spirited exclamation in Isaiah, xxviii. 5. *In that day shall the Jehovah of hosts be for a* CROWN OF GLORY *and for a* DIADEM OF BEAUTY *unto the residue of his people.* The

 second

* Sephir Jetzirah apud Œdip. Ægypt. tom. ii. p. 297.

† Rabbi Menachem cited by Rittangel in the notes to his edition of the Sephir Jetzirah, p. 193.

second is the COCHMA, whom we have sufficiently proved, both from sacred and rabbinical writings, to be the creative WISDOM. The third is the BINAH, or heavenly INTELLIGENCE, whence the Egyptians had their CNEPH, and Plato his Νȣς δημιȣργος. He is the HOLY SPIRIT who inspired the prophets, and who, although in a very different manner from that CNEPH and that Νȣς, pervades, animates, and governs, the boundless universe. I have observed, in a note in a former page, that Rabbi Hagahon affirmed, that there were three lights in God, the ANCIENT LIGHT, the PURE LIGHT, and the PURIFIED LIGHT. By this expression, the rabbi undoubtedly meant the three first Sephiroth; and the idea of Hagahon may be very plainly traced both in the apocryphal and genuine books of Scripture. This rabbinical notion of the THREE LIGHTS discovers itself in the book of Wisdom, vii. 26. WISDOM (Cochma, the second Sephirah) *is the* BRIGHTNESS *of the* EVERLASTING LIGHT, *the* UNSPOTTED MIRROR *of the power of God, and the* IMAGE *of his goodness*. An expression also, remarkably similar, occurs in St. Paul himself; who, having been brought up at the feet of Gamaliel, was, we may well suppose, fully

acquainted



ANCIENT SCULPTURE. on THS, or CELESTIAL SPLENDORS,
the deity of the ancient OUR denote the THREE HYPOSTASES
drew the following des ENCE; and afford indubitable evidenc
seu PERSEI Jews had those notions of a TRINITY.
Indignata sequi r forgotten, by their descendants.
from Basnage

acquainted with all the doctrines of the ancient ſynagogue; for, ſpeaking of Chriſt, he calls him *the* BRIGHTNESS *of his Father's* GLORY, *and the* EXPRESS IMAGE *of his perſon*. Heb. i. 3. It is not improbable that, in alluſion to this very ancient ſymbol of the Tree of the Sephiroth, in various parts of the Old Teſtament, the Logos himſelf is figuratively denominated THE BRANCH. We find, in Zechariah, iii. 8, Jehovah, ſpeaking of the Meſſiah, declares, *Behold, I will bring forth my ſervant, the* BRANCH; and, again, in the ſame prophet, vi. 12, the Meſſiah is called, *the Man whoſe name ſhall be* THE BRANCH, *and he ſhall* GROW UP OUT *of his place*; that is, (obſerves Lowth on the paſſage,) from the STOCK or family of David: *and he ſhall build the temple of the Lord*.

It is of theſe three ſuperior Sephiroth, of theſe ſublime and living Spirits, who, from all eternity, have dwelt tegether "in the ſecret and profound abyſs of the Divinity, in the centre of inacceſſible light," that Rabbi Iſaac, another famous commentator on the Jetzirah, ſpeaks, when he rapturouſly calls them, "Numerationes altiſſimas, quæ poſſident thronum unum, in quo ſedet

sedet SANCTUS, SANCTUS, SANCTUS DOMINUS DEUS SABAOTH."* It is of these that Rabbi Akiba himself, as cited in the same Sephir Jetzirah, sixteen hundred years ago said, "Unus est Spiritus Deorum viventium, VOX, et SPIRITUS, et VERBUM; et hic est Spiritus Sanctitatis.† It is of these that the often-cited rabbi, S. Hagahon, uses terms nearly similar, "Unus est Spiritus Deorum viventium, VOX, SPIRITUS, et VERBUM, quæ UNUM sunt." And, finally, it is of these that the great Rambam, (that is, Maimonides,) the most illustrious of all their rabbies, bears this solemn testimony, "CORONA SUMMA primordialis est Spiritus Deorum viventium, et SAPIENTIA ejus est Spiritus de Spiritu, et INTELLIGENTIÆ aquæ ex Spiritu. Et tametsi res horum mysteriorum distinguantur in SAPIENTIA, INTELLIGENTIA, et SCIENTIA, nulla tamen inter eas distinctio quoad essentiam est, quia FINIS ejus annexus est PRINCIPIO ejus, et PRINCIPIUM FINI ejus, et MEDIUM comprehenditur ab eis."‡ More pointed attestation than the above, and under their own

hand,

* Jetzirah apud Kircher, tom. ii. p. 292.

† Jetzirah cum notis Rittangel, cap. i. sec. 9.

‡ Rambam, apud Kircher, tom. ii. p. 293.

hand, cannot well be brought in proof, that the ancient Jewish rabbi did, in reality, conceive the three first SEPHIROTH, or SPLENDORS, to shine with a degree of lustre peculiar and intrinsic; that THEY were BEINGS eternal and intellectual, while the remaining Sephiroth were nothing more than the perfections and attributes of Deity.

The names of those Sephiroth are GEDULAH, Strength or Severity; GEBUTAH, Mercy or Magnificence; TIPHEROTH, Beauty; NERSAH; Victory or Eternity; HOD, Glory; JESOD, the Foundation; MALCUTH, or the Kingdom. This is the order in which they are arranged in the circular table engraved in the work of M. Basnage, of which I have presented the reader with a copy. The circle, being the most perfect of figures, denotes the perfection of Deity and its attributes. That Deity, infinite in his nature, and otherwise incomprehensible to man, has chosen to manifest himself by his attributes, as the soul manifests herself by acts of wisdom and virtue. As the virtue, latent in the coal, is displayed by the flame which it diffuses, so is the glory of the Deity revealed by the emanations which proceed from him. To illustrate their sentiments, the Jews have imagined certain

certain CONDUITS, or CANALS, through which the influences of the Splendors are communicated, and glide into one another. The PERFECTIONS of God are the pillars which support the universe. MERCY illumines JUSTICE, and BEAUTY decorates STRENGTH. The sephirotic canals, which are twenty-two in number, corresponding to that of the letters of the Hebrew alphabet, convey their influences throughout the whole circumference of creation, harmonizing all the orders of being, and regulating all the operations of nature. These canals never ascend; for, as the source of the terrestrial rivers is in the lofty and inaccessible mountains, so does the celestial stream of the Sephiroth spring up out of the remote and inexhaustible fountain of the Godhead. The romantic imaginations of the rabbi have conceived no less than fifty GATES, which are so many degrees of wisdom, and so many avenues to the attainment of sublime and mysterious truths. It is incumbent on men that they study the MYSTERIES before they can receive the influx of DIVINE LIGHT. But the progress through these gates, of the candidate for celestial wisdom, is exceedingly slow, and obstructed by numerous difficulties. Moses is recorded to have

have paſſed through the forty-ninth, and Joſhua, his ſucceſſor, to have reached the forty-eighth; but neither Moſes himſelf, nor even Solomon, who in wiſdom ſurpaſſed all mankind, could ever open the fiftieth gate, which leads immediately into the preſence of the En Saph, the infinite and omnipotent God, whom no mortal ever yet beheld or could fully comprehend.*

I ſhould not have dwelt ſo long on theſe particulars, but for the very ſtriking reſemblance which ſubſiſts between this relation and what has previouſly occurred concerning the rites of initiation into the Mithratic and Eleuſynian myſteries; the θεια φωτα, or DIVINE LIGHTS, diſplayed in them, during that ſplendid exhibition, to the view of the INITIATED; and the INTELLECTUAL LADDER and SIDEREAL GATES, mentioned in Celſus.

That paſſage cited from Celſus, in the ſecond volume of this work, in which the ſidereal Metempſychoſis, or migration of the ſoul through the SEVEN PLANETARY GATES, is ſymbolically repreſented, is a very curious fragment of antiquity, for which we are obliged to Origen, who was engaged in a theological controverſy with

* Baſnage and the rabbies there cited, p. 189.

with that philosopher: it is likewise a very valuable one, because we find no such particular information relative to the Mithratic rites, once so predominant throughout Asia, in any other of the ancient writers on that subject. Celsus possibly might have conversed with some Persian who had been initiated into those profound mysteries in which the Metempsychosis was so early propagated, and the symbols of the doctrine itself so conspicuously displayed. The general prevalence of that doctrine in the remotest periods in Persia, India, and Egypt, exhibits another proof that they must all have originally derived it from some common source, the corrupted branch of one great family; and it came to the Persians through the medium of the prior Zoroaster, or Belus, whose name indicates him to have been the earliest astronomer; who built the first observatory; and who first taught mankind the worship of the planets. How far the ancient Jews sanctioned with their assent the doctrine of the Metempsychosis will be discussed hereafter when we consider the Zoroastrian Oracles; but that they were no strangers to the symbol is evident so early as the age of the patriarch Jacob, who not only beheld that MIGHTY LADDER set upon the earth, the top of which reached

reached up to heaven, and on which the angelic beings *ascended and descended*, but at the sight exclaimed, *Surely this is none other than the* HOUSE OF GOD, *and this is the* GATE OF HEAVEN! Here then is a most ancient patriarchal notion plainly taken up and propagated afterwards in the Gentile world, but flourishing among the Jews BEFORE THEIR SOJOURNING IN EGYPT. Indeed I cannot help remarking, that the farther we advance in our comparison of the sciences prevailing among the most ancient Hebrews and those flourishing during the earliest periods among the other nations of the East, we shall discover additional and more powerful arguments in support of the hypothesis, of which some faint outlines are drawn in the preface of this volume; that all the sciences and theology of the ancient world originally came, not from Egypt, but from Chaldæa, and, in particular, that astronomy, the noblest of them, was carried in that part of Asia to a high point of improvement before it began to be cultivated in Egypt. In the book of Job, many passages have been pointed out by Mr. Costard in proof of this assertion, and strong additional evidence will hereafter be adduced by myself. As we penetrate deeper into the mystery of the Hebrew Sephiroth, we find

find circumstances open which evince it to have been at once a physical and a theological symbol, and to me it appears indubitable, that the primitive idea altogether originated in astronomical speculations. It is necessary, then, to acquaint the reader that these FIFTY GATES of wisdom are distinguished by the Hebrew mystagogues into FIVE chief ones, each of which comprehends ten. The three former of these greater gates include the knowledge of the first principles of things, and, in passing through them, the soul is busied in discussing the nature of the first matter, of the gloomy chaos, of the immense void, and of the elements; the mineral and vegetable creation; insects, reptiles, fishes, birds, and quadrupeds; and, finally, of the creation of man, of his faculties, senses, and various other particulars of a deep metaphysical kind. But it is the FOURTH GATE which in a singular manner claims our attention; for, through that gate, we are immediately introduced into the planetary world, and all the wonders of astronomy, as far as then known, are exhibited to our view. There we find one of the names of the *seven planets*, and one of the *seven* angels who direct their course, allotted to each of the inferior Sephiroth, and upon this I found my conjecture that

that the whole might originally be an astronomical symbol; the oldest, doubtless, in the post-diluvian world, and possibly tinctured with the wisdom of the ante-diluvians. Hence, probably, the SEVEN GATES erected in the caverns of Mithra: hence the Brahmin CHAR ASHERUM,* or FOUR DEGREES of Hindoo probation, if not the whole body of science and theology inculcated in the four VEDAS, or books of knowledge: hence the excruciating trials, still more severe than those in India, through which the aspirant in the Persian mysteries was compelled to toil while he passed the TWENTY-FOUR degrees of probation, and suffered the dreadful fast of FIFTY DAYS:† hence were derived the Zoroastrian Wisdom and the Chaldaic Theurgy, as well as their magic and other dark arts of divination, which spread thence to Egypt, to Greece, and from those countries throughout the whole world.

The conjecture of the Sephiroth being of astronomical original is not a little strengthened

* When I come to the consideration of the CHAR ASHERUM, I shall compare the sufferings of the Brahmin and Persian candidates for initiation, which were of a nature appalling and tremendous, being plunged in alternate baths of flame and water.

† See Porphyry de Abstinentia, cap. 6, sect. 18.

ed by their very name of CELESTIAL BRIGHTNESSES, as if we ſhould ſay the SAPPHIRES of the Sky, and by the Hebrew title prefixed to the fourth gate of wiſdom, in the Cabala Hebræorum, of which the tranſlation is, MUNDUS SPHÆRARUM. In this table the three ſuperior Sephiroth are denominated, the firſt, Cœlum Empyreum; the ſecond, Primum Mobile; the third, Firmamentum; that is, the THREE HEAVENS: while to the ſeven inferior, according to the order of their numeration, are aſſigned the names of the SEVEN PLANETS, or the Sun, Venus, Mercury, the Moon, Saturn, Jupiter, and Mars. Conſonant to the ancient idea mentioned before of the ſtars being *animated intelligences*, the Hebrews appointed to theſe ſeven planets, as they did to all the ſtars, preſiding angels, whoſe names are Raphael, Haniel, Michael, Gabriel, Zaphkiel, Zadkiel, Gamalel; and theſe probably are the ſame with the SEVEN MINISTRING ANGELS, that, in the Revelations, are ſaid to ſtand before the throne of God. This circumſtance, alone, if duly conſidered, exhibits the moſt direct corroborative teſtimony of the inferior point of view in which the Jews regarded the SEVEN LAST SEPHIROTH.*

One

* See Œdip. Ægypt. tom. ii. p. 520, and Baſnage, p. 11.

One of the moſt ancient ſymbolical repreſentations of a triune power exiſting in the Godhead, and one the moſt of all illuſtrative of the ideas entertained by the Jews on this ſubject, is that which I am now about to exhibit to the reader. It is the ancient mode by which they deſignated the name Jehovah, and, if Kircher may be credited, it is at this day to be ſeen in the old Hebrew manuſcripts of the Vatican. The reader has already received ſome intimation of the profound veneration in which the Jews have ever holden this ineffable name: But the cabaliſts have exceeded all bounds in their romantic panegyrics upon its awful properties and wonderful perfections. At the pronunciation of this auguſt name, thoſe rhapſodiſts affirm, all nature trembles. The angels feel the motion of the univerſe, and aſk one another with aſtoniſhment whence comes this concuſſion of the world? Scripture itſelf ſeems to authoriſe the moſt profound veneration for it, ſince it was of this name that the royal Pſalmiſt exclaimed, *O Lord God! how excellent is* THY NAME *in all the earth.* Every letter that contributes to the formation of it is of the moſt deep and myſterious import. The י, or Jod, which is the firſt, denotes the thought, the idea, of God.

 It

It is a RAY of LIGHT! ſay the enraptured cabaliſts, which darts a luſtre too tranſcendent to be contemplated by mortal eye;* it is a POINT, at which thought pauſes, and imagination itſelf grows giddy and confounded. "Man," ſay the rabbies, "man may lawfully roll his thoughts from one end of heaven to the other, but they cannot approach that inacceſſible LIGHT, that primitive exiſtence, contained in the letter Jod."† To the other letters in this ineffable name ſcarcely leſs wonders are attributed; but what muſt be conſidered as very remarkable, is, that, according to Kircher, the ancient Jews abſolutely applied the three firſt letters of this name to denote the three ſuperior Sephiroth; and he remarks, that, in fact, there are but three diſtinct letters in the word, which are, Jod, He, and Vau; the laſt letter being only a repetition of the ſecond. The initial י, Jod, therefore, denotes the *fons et principium*, or firſt hypoſtaſis; the ה, He, being one of their double or compounded letters, is properly applied to expreſs the ſecond hypoſtaſis, who unites,

* See, in page 200, the CORONAL RADII, by which were deſignated the THREE JODS by which they anciently ſymbolized the name Jehovah.

† M. Baſnage's Hiſt. of the Jews, p. 193.

unites, in his own person, two natures, the divine and the human; while the medial ו, Vau, which is copulative, combining the letters preceding and subsequent, is as just an emblem of the Holy Spirit; of that Spirit, "qui, cum sit amor Patris et Filii, quo se invicem amant, recte nexus et copula utriusque nuncupatur. Quarta vero litera ה, He, secundæ juncta in יהוה, Jehovah, duplicem in filio naturam designat: ה equidem post י, *divinam*; ה vero post ו, *humanam*."* This curious information is transcribed by Kircher from Galatinus, who quotes rabbinical authority in proof of his assertions. Lest, however, these writers should be thought fanciful, and the evidence suspicious, I shall immediately proceed to produce evidence more directly in point, and from as high authority as can be brought.

One of the profoundest scholars that ever flourished in the annals of Hebrew literature, since the æra of Christianity, was Buxtorf, the younger; and his treatise on the ten names of God is deservedly holden, even by the Jews themselves, in a degree of respect with which they honour few Christian writers beside. His remarks on the most venerated title, יהוה,

* Œdip. Ægypt. tom. ii, p. 234.

Jehovah, particularly merit our attention, ſince they open new ſources of information, and unfold the moſt ſecret myſteries of the cabaliſts. "This name," ſays Buxtorf, "ſignifies ENS, EXISTENS A SEIPSO, *ab æterno et in æternum*, *omnibuſque aliis extra ſe eſſentiam et exiſtentiam communicans*; the Being exiſting of neceſſity from all eternity and to eternity, and communicating to all things being and ſubſtance." In another place, conſonant to a phraſe of St. John in the Apocalypſe, he aſſerts that Jehovah ſignifies the Being WHO IS, and WHO WAS, and WHO IS TO COME; and remarks that the letters, which compoſe the word, in a ſingular manner illuſtrate the meaning of it; "Nam, litera JOD ab initio, characteriſtica eſt *futuri*: VAU in medio, participii, temporis *preſentis*: HE, in fine, cum Kametz ſubſcripto, *præteriti*." — "Accordingly," adds Buxtorf, "God was pleaſed myſtically to reveal and typify himſelf under that name to Moſes. FUI, SUM, ERO."*

According to this author, "In antiquis paraphraſibus Chaldaicis manuſcriptis Judæorum, nomen hoc TETRAGRAMMATON ſcribitur per TRIA JOD cum ſubſcripto Kamets; et,

* Vide Buxtorfi Diſſert. de Nominibus Dei Hebraicis apud alias Diſſert. p. 241, 242, edit. Baſil, quarto, 1662.

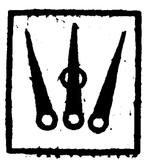
et, nonunquam, circulo inclusa. Tria Jod, putant denotare tres hypostases; tria Jod, tres æquales hypostases; unicum Kametz, tribus illis subscriptum, essentiam unicam tribus personis communem."* It is affirmed, that, in the ancient Chaldee paraphrases, preserved in manuscripts among the Jews, the sacred Tetragrammaton is written after the following manner: They drew three Jods with the point Kametz placed underneath, and sometimes inclosed the whole in a circle. The THREE JODS were so drawn to mark the THREE HYPOSTASES in the divine nature. EQUAL in magnitude, and similar in form, they denoted the CO-EQUALITY of those persons. By the single KAMETZ, placed underneath, they meant to symbolize the UNITY of the essence, common to each person. The author of a rabbinical book, cited by Kircher and entitled PARDES, confirms the fact thus related by Buxtorf, in the following express words: *Quod ab mysterium hoc nomen scribunt* TRIBUS JOD; and Lilius Gyraldus† asserts the same thing, "Apud antiquos quosdam Hebræos legimus hac

* Vide Buxtorfi Differt. de Nominibus Dei Hebraicis apud alias Differt. p. 260, edit. Basil, quarto, 1662.

† Lilii Gyraldi Hist. Deorum, Syntagma i. p. 2.

hac ſignificatione notarum, tribus videlicet Jod literis, quæ circulo concludebantur, ſuppoſito puncto Chametz hoc modo."*

There is no occaſion to collect additional evidence on this ſubject from Hebrew authorities, ſince, as I have already remarked, Kircher affirms, that, to his own knowledge, all the moſt ancient Hebrew manuſcripts of the Bible in the Vatican exhibit the Tetragrammaton thus written. Nor was this the only emblematical deſign by which the ancient rabbies have diſcovered to poſterity their true ſentiments on the ſubject, ſo obſtinately denied by their deſcendants; for, Galatine has proved that they ſometimes deſignated the myſterious name of God by three radii, or points, diſpoſed in the form of a crown,† after the following manner:



and Johannes Hortenſius, in a book written expreſſly on the myſtical ſignification of the Hebrew letters, and cited in the original by Kircher, thus corroborates his aſſertions: "Veteres,

* See the engraving annexed, No. 3; the wood-cut being unfortunately miſlaid.

† Galatinus, lib. ii. cap. x. fol. 49 and 50.

"Veteres, aliâ ratione, ſcribebant Jehovah; aliâ, legebant. Quidam id, TRIBUS JOD, quidam TRIBUS APICIBUS, ad trium divinarum proprietatum judicandum, ſcribebant."

The Jews apply the letters of the Hebrew alphabet to numerical purpoſes, and Calmet informs us, that they believe all the letters of that alphabet depend upon the name JEHOVAH. They caſt up, therefore, the ſum and value of thoſe which compoſe that name, and frame, thence, one of *twelve*, mentioned, but not explained, in a preceding note; *i. e.* the HEMMIMPHORAS: another of *forty-two*, of which a ſpecimen occurred in a former page: and a third of *ſeventy-two* letters, which is endued with a more wonderful potency than all.

If the reader ſhould be deſirous of knowing more about the power aſcribed to ſacred names and myſtic numbers by the ancient Hebrews, from whom it cannot be doubted but that Pythagoras, when at Babylon, ſtole his ſacred TETRACTYS, or quaternion of letters, and other numerical ſymbols, he may conſult M. Baſnage, lib. ii. cap. 13 and 14, who has entered extenſively into that curious

ſubject.

subject. Various tables of these sacred numerical calculations are also exhibited among the Cabala Hebræorum in the second volume of the Œdipus Ægyptiacus; and, though they may appear trifling, yet they rise to infinite magnitude and importance, when any doctrine, so momentous as that under discussion, can be proved thence not only to have been admitted into their creed, but to have been the subject of extensive speculation and of profound research. This is apparent from the following remark of the same celebrated and holy rabbi, from whom the Hebrew passage was cited in page 153 preceding. "Ex nomine duodecim literarum, emanat nomen 42 literarum, quod est, PATER DEUS, FILIUS DEUS, SPIRITUS SANCTUS DEUS, TRINUS IN UNO ET UNUS IN TRINO, quæ in Hebraico 42 literæ." The cautious rabbi immediately subjoins, "Notare autem debes, hæc nomina esse ex divinis arcanis, quæ à quocunque occultari debent, quousque veniat MESSIAS JUSTUS NOSTER. *Illa tibi patefeci; tu vero ea occulta fortiter.*"

ש

I have obſerved, in a preceding page, that the author of the Zohar muſt have been convinced of this diſtinction in the divine nature, ſince he brings the Hebrew letter SCHIN as a ſymbol of that diſtinction. He aſſerts, that the three BRANCHES, ariſing out of the ROOT of this letter, are an emblem of the heavenly FATHERS, whom he denominates, JEHOVAH, OUR LORD, JEHOVAH.* This compariſon, indeed, was natural enough to an author who, according to a paſſage cited before, had exclaimed, "Veni, et vide myſterium verbi ELOHIM! Sunt TRES GRADUS, et quilibet gradus per ſe diſtinctus; veruntamen ſunt UNUS, et in unum conjuguntur, nec unus ab altero dividitur."† I am inclined to think, that, in this very compariſon, there is ſtill a latent alluſion to the TREE of the SEPHIROTH; for, we ſee the parallel extended both to the ROOT and the BRANCHES of this letter. Whether or not there be any truth in the obſervation, it is ſtill very remarkable, that this Hebrew letter, ש, is the firſt of the word, שדי, SHADDAI, or Almighty, one of the appropriate and incommunicable names of God. Schindler

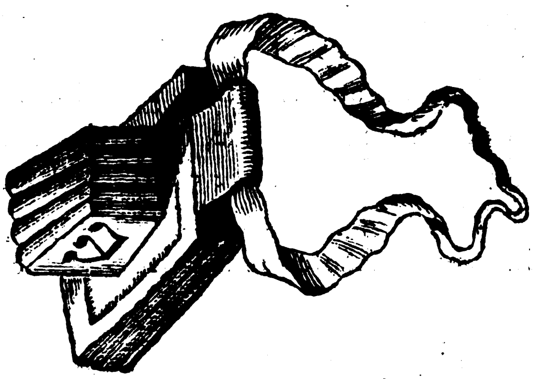
* Zohar, fol. 54, col. 2; and Dr. Allix, p. 170.

† R. Simeon Ben. Jochai, in Zohar, ad 6 Levitici ſectionem.

dler and other Hebrew lexicographers represent it as exhibiting the figure of a TRIDENT, and as a letter of high myſtical import among the cabaliſts. In the more ancient Samaritan character, the ſtrokes of this letter are ſtill more equal, and the idea of co-equality, therefore, more exactly expreſſed: but diſtinct traces of both thoſe letters are evidently diſcernible in the Perſian and Arabian Schin, of which latter language Sir William Jones, in the preface to his Perſian Grammar, aſſerts, that the Hebrew, the Chaldaic, the Syriac, and the Ethiopian, tongues are only dialects.

THE HEAD-PHYLACTERY OF THE JEWS,

COPIED FROM SURENHUSIUS.



Surenhuſius,

Surenhusius, in his notes upon the Mischna,* giving an account, from Rabbi Maimonides, of the TEPHILIM, or phylacteries, which the Jews were accustomed to wear, asserts, that, on the outside of the phylactery for the head, both before and behind, this letter was cut so high and deep as to be distinctly visible, and strikingly to attract the eye. In the phylacteries, or MEZUZOTH, which they fastened round the left arm, the same word שדי, SHADDAI, was inscribed at length; and the reader will be pleased to remark, that this very word contains both the SCHIN, the acknowledged symbol of the three hypostases, and the JOD, the initial letter of the word Jehovah. Calmet adds somewhat still farther remarkable; for, according to him, the old Jews not only wore this mystical letter on the phylactery, but took especial care to tie the thong that bound it round the arm in a knot resembling the form of the letter JOD.† This was, doubtless, done to express that UNITY, by which, though we know not the manner, the three hypostases are

* Vide THE MISCHNA, tom. i. p. 9, edit. fol. Amsterdam, 1698; where the reader will find all the species of phylacteries accurately engraved.

† See Calmet's Dict. on the word Phylactery.

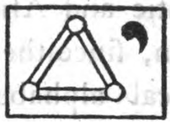
are inſeparably connected. And here juſtice compels me to add, to the honour of that nation of whoſe ſublime theology this tenet forms the predominant feature, and that which diſtinguiſhed them in ſo remarkable a manner from the ſurrounding nations, involved as thoſe nations were in a barbarous and boundleſs polytheiſm, that, by whatever ſymbolical alluſions they anciently figured out the PLURALITY of the perſons, they, at the ſame time, conſtantly and deciſively marked the UNITY of the eſſence. Beſides the evidence juſt adduced, I have exhibited inſtances of their rigid adherence to this maxim in the CIRCLE that included the three jods, as well as in the ROOT of the branching tree of the Sephiroth and of the letter Schin. I ſhall now produce an additional proof of this aſſertion in the figurative way by which they anciently deſignated the JOD, that important and myſtical letter, concerning which ſo much has been already ſaid.

The reader has been informed from Sir William Jones that the Hindoos have a ſacred alphabet, the characters compoſing which are believed to have been taught to the Brahmins by a voice from heaven, as well as that the

the Egyptians also had a sacred sacerdotal language, in which were wrapped up the most awful mysteries of their theology, and to which they equally assigned a celestial origin. The Jews, in their assertions, are by no means behind their Asiatic and African competitors for *literary* renown, since they boast of a celestial and mystical alphabet communicated by angels to the patriarchs, their ancestors.* This alphabet may, with more truth than either of the others, be called CELESTIAL, since the characters that compose it were, in the earliest ages, applied in the very same manner as Bayer, in modern times, made use of the letters of the Greek alphabet more distinctly to mark the position of the stars in the various constellations. The plate, which displays those letters thus applied, is a most curious remnant of Jewish antiquities, to be seen in the Pantheon Hebraicum, and I may, possibly, hereafter borrow it from Kircher, to illustrate my sentiments on the early proficiency of the Hebrew patriarchs in astronomical science. For the present, I mention it only to remark the proof which it affords how early the Jews entertained the notions of a heavenly TRIAD, and yet how anxious

they

* See this alphabet in Œdip. Egypt. tom. ii. p. 105.

they were, at the same time, to express the UNITY. The Hebrew JOD, then in that alphabet, is designated by an EQUILATERAL TRIANGLE to denote the former, and a SINGLE JOD to shadow out the latter, in the following manner: 

If any body should, in answer to this, contend, that the Jews might have borrowed the notion of thus representing the three divine hypostases from the Egyptians, among whom I have, myself, repeatedly observed this geometrical figure was a known emblem of Deity; I shall not violently dispute that point in favour of the Jews, in opposition to the people who, probably, of all other nations, first cultivated the science of geometry, but shall only remark, that, though a ceded, it would by no means be a proved, point. I shall leave it to the reader's reflection, and to what may be the result, in his mind, of a comparison of this with other kindred symbols previously produced.

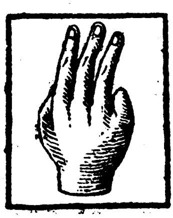
Another evident and memorable token of the belief in this mystery of the ancient Hebrews is the manner in which (it has been already remarked) the high-priest was annually

ally accuſtomed to bleſs the aſſembled people. During this ceremony, he not only THREE TIMES* pronounced the eternal benediction quoted before from Numbers, vi. 24, and each different time in a different accent, but, in the elevation of his hands, extended the three middle-fingers of his right hand in ſo conſpicuous a manner as to exhibit a manifeſt emblem of thoſe THREE HYPOSTASES, to whom the triple benediction and repetition of the word Jehovah, in a varied tone of voice, evidently pointed. I am credibly informed, that, at this day, on certain high feſtivals and ſolemnities, this form of bleſſing the people is ſtill adhered to by the Jewiſh prieſts, but is attempted to be explained by them, as if alluſive to the three patriarchs, Abraham, Iſaac, and Jacob; an explanation, of which it may be doubted whether it ſavours more of impiety or abſurdity. Captain INNYS, of Madras, will, I hope, excuſe my producing him as a voucher on ſo important a fact as that the Mohammedan prieſts alſo, at preſent, uſe the ſame form; for, when in England, that gentleman

 informed

* Kircher, to prove this cuſtom, gives the higheſt authority poſſible, that is, Maimonides, "TERTIO, NON SINE ALTISSIMO MYSTERIO, TESTE RAMBAM."

informed me he had been an ocular witness of it in India. This is a very strong collateral circumstance; for, since it is notorious that Mohammed was indebted for a considerable part of his theological knowledge to the secret instructions of a Jew,* he probably learned from that Jew the symbol, and it was consequently practised in the Arabian mosques so early as the seventh century. Nor ought the circumstance of the Mohammedan faith, inculcating in such direct terms the unity of God, to be urged as any objection, since neither the Jew nor the impostor might have known the original cause or meaning of the usage. The symbol itself is preserved by Kircher, from whom the representation annexed is copied.



The

* See Mr. Sale's profound preliminary discourse to the Koran, and the article MOHAMMED in the General Dictionary.

The ſame author acquaints us, " Reperio quoque, unico digito erecto, qui index dicitur, in quo tria internodia TRIA JOD exprimebant, veteres juramentum hoc modo præſtitiſſe;"



which information I inſert, not that I lay any ſtreſs upon it, although the fact is curious enough, but on account of the intelligence contained in the latter part of the ſentence, where our author ſubjoins; " quam conſuetudinem et Pythagoram, digito elato per TETRACTYN jurare ſolitam, in ſcholam ſuam tranſtuliſſe veriſimile eſt."* Indeed it is highly improbable, that Pythagoras, while he ſtole the ſacred name of the Hebrew Deity, ſhould neglect to imitate alſo the myſtic mode of deſignating that name, or ſymbolizing that Deity. This form of beſtowing the benediction, as mentioned above, he remarks in another place, is ſtill obſerved in many

 provinces

* Œdip. Ægypt. tom. ii. p. 241, ubi ſupra.

provinces under the jurisdiction of the Greek, and even the Roman, church; "In hunc diem, non in Greca tantùm ecclesia, sed et Latina, multis in locis adhuc moris esse intelligo; etsi moderni Hebræi, in odium sanctæ fidei nostræ, uno omisso Jod, *plerumque* duobus tantùm id effigient ut sequitur: ''."*

The last symbol which I shall select, in proof of these assertions, from that valuable repository of Asiatic antiquities, the Œdipus Ægyptiacus, is as remarkable a one as any of those preceding, and proves that the Jews could not only *delineate spheres*, but that they thought the GLOBE, thus artificially represented, was, in reality, supported by three sovereign, but co-equal, hypostases, symbolized in a manner exactly conformable to the old Jewish notion, which I have shewn, in a preceding page, so remarkably displays itself in the paraphrase of Jonathan, and that called the Jerusalem Targum. It is a species of armillary sphere, sustained by THREE HANDS, and inscribed with three Hebrew letters, the initials of three Hebrew words, signifying TRUTH, JUDGEMENT, and PEACE.†

From

* Œdip. Ægypt. tom. ii. p. 115.

† See this symbol engraved also on the plate annexed.

From the rabbinical notion of the TWO HANDS of God, a notion at leaſt eighteen hundred years old, we ſhould be naturally led to conclude, that this was a very ancient ſymbol of the Triune Power that governed the world, and it was copied by our author from the beginning of a manuſcript-commentary on the famous rabbinical book called PIRCKE AVOTH. Rabbi Gamalides, who compoſed that commentary, thus explains the ſymbol which formed poſſibly the frontiſpiece of his volume, "Super TRIA mundus ſubſiſtit, ſupra Veritatem, ſupra Judicium et Pacem; juxta quod dicitur: Veritas, et Judicium, et Pax, judicant in portis veſtris:" *the univerſe is eſtabliſhed upon truth, judgement, and peace; according to that ſacred adage, Truth, Judgement, and Peace, preſide within your gates.* Theſe words were doubtleſs intended by this rabbi as alluſive to the omnipotent Judge of all the earth, to THAT ANCIENT OF DAYS before whom the JUDGEMENT *was ſet and the books were opened*; to that MESSIAH, who declared that he was, at once, THE WAY, THE TRUTH, and THE LIFE; and to that holy RUAH, who is the author and giver of ALL PEACE.

The stupendous symbol of the HEBREW CHERUBIM must now become the subject of our extensive disquisition: a symbol, which, I have observed, in the minute investigation of the objects which compose it, will compel us to take a wide range in the walks of Asiatic theology and philosophy, and will gradually lead us back to that point from which we have so long diverged, but which we have not entirely neglected, during this digression, the theological rites of Hindostan, in which the grand TRIAD, Brahma, Veeshnu, and Seeva, bear so prominent and conspicuous a part.

In the works of Philo Judæus there is an express dissertation upon the Cherubim, in which that writer repeatedly asserts, that those TWO POWERS in God, which we have seen the paraphrasts denominate the TWO HANDS of God, are symbolized by the cherubic figures of the ark, in allusion to which, it is said, *God dwelleth between the Cherubim.* The learned Bochart, in his treatise De Animalibus Sacræ Scripturæ, and Spencer, De Origine Arcæ et Cherubinorum, have likewise entered very deeply into the investigation of this Hebrew hieroglyphic. There is one

one point, however, in which I feel myself compelled to differ from Spencer and other writers who have propagated opinions similar to those which he has laboured to support, *viz.* that this symbol owed its origin to the connection of the Jews with the Egyptians, because Cherubim is the plural of Cherub,* a Hebrew word signifying *to plough*, and the god Apis was worshipped in Egypt under the figure of an ox, the face of which animal one of the four aspects of the Cherubim is represented to possess. I cannot but consider this hypothesis as an insult to the majesty of that Supreme Being whose awful denunciations were constantly directed against the base idolatry of Egypt, as well as degrading to the character of his prophet. Let us, in the first place, attentively consider what is related concerning the Cherubim in the prophetic vision of Ezekiel; and then advert to what Philo and Josephus, who must be supposed fully to know, and accurately to report, the sentiments of their nation, have observed upon this head. It may be truly said of the description in Ezekiel, of which, however,

 since

* Spencer, de Legibus Hebræorum, p. 763, edit. fol. Cantab. 1685.

ſince it extends through nearly the whole of the firſt chapter of that prophet, I can only inſert the outlines in theſe pages, that, in grandeur of idea and energy of expreſſion, it as far ſurpaſſes the loftieſt ſtrains of Homer and the moſt celebrated Gentile authors, as, in the opinion of the great critic Longinus, the account which Moſes gives of the creation does all their relations of the coſmogony.

At the commencement of this ſublime book, which is properly aſſerted by Lowth to abound with that ſpecies of eloquence to which the Greek rhetoricians give the denomination of δεινωσις, and which Rapin calls *le terrible*, the prophet repreſents himſelf as ſojourning, amidſt the ſorrowful captives of Judah, on the banks of the CHEBAR, when, to his aſtoniſhed view, *the heavens were opened, and he ſaw viſions of God.* This ſtupendous appearance of the GLORY OF JEHOVAH, which immediately took place, is repreſented by him as preceded by a whirlwind from the north, attended with *a great cloud*, and a fire *infolding itſelf*, that is, ſpiral, while a brightneſs iſſued from the centre of it, vivid and tranſparent as *the colour of amber.* The four ſacred ani-

mals

mals that supported the everlasting throne which resembled the sapphire, and on which sate the LIKENESS OF A MAN, whose appearance, *from his loins upwards* and *from his loins downwards*, was like that of an ardent flame encircled with variegated splendors, such as are visible in the *bow that is in the cloud in the day of rain*, exhibited to Ezekiel a four-fold aspect. They had each the face of A MAN; they had likewise *the face of a lion and the face of an ox; they four also had the face of an eagle*. They had each *four wings*, which were joined one to another; and the noise of those wings, when they moved, was loud as *the noise of great waters*, awful *as the voice of the Almighty: and the likeness of the firmament upon the heads of the living creatures was as the colour of the terrible chrystal stretched forth over their heads above*. This magnificent chariot of the Deity is likewise said to have *wheels of the colour of a beryl*, that is, azure, the colour of the sky, wheel within wheel, or, as Jonathan's paraphrase translates the word *ophannim*, SPHERE WITHIN SPHERE; and those wheels had rings, or strakes, full of eyes, *so high that they were dreadful*; that is, observes Lowth, their circumference was so vast as to

raise

raiſe terror in the prophet who beheld them.* Such is the lofty deſcription of the chariot that conveyed the perſonified SHECHINAH, the GOD-MAN, who, in the likeneſs of the rainbow, ſat upon the ſapphire throne, and who, half human, half divine, in that appearance exhibited to the favoured prophet the myſtery of the future incarnation of the Λογος.

Thus are the three perſons in the Holy Trinity ſhadowed out under the ſimilitude of the three nobleſt animals in nature, the BULL, the lord of the plain; the LION, the king of the foreſt; and the EAGLE, the ſovereign of birds. But, though each of the ſacred Cherubic figures had the aſpect of thoſe auguſt animals, they had likewiſe the face of A MAN, to denote that the human nature was blended with the divine in Him who condeſcended to take our nature upon himſelf, in that particular perſon of the divine Triad who is emphatically called, *the Lion of the tribe of Judah.* In another chapter of this prophet, it is ſaid, that *their whole body, and their backs, and their hands, and their wings, as well as the wheels, were full of eyes round about.* Ezekiel,

x.

* Lowth, on Ezekiel, cap. i. 18. See alſo the whole chapter.

x. 12. This must be considered as a striking and expressive emblem of the guardian vigilance of Providence all-seeing and omniscient; while the multitude of wings, with which they are adorned, exhibits to us as direct symbols of that powerful, that all-pervading, Spirit, which, while it darts through nature with a glance, is every where present to protect and defend us. So attached to this heavenly symbol were the Jews, that, when Solomon erected that stupendous temple which continued for so many ages the delight and boast of the Hebrew nation, we are told, 1 Kings, vi. 29, *he carved all the walls of the house round about with sculptured figures of Cherubim.* In the splendid vision also, above-described, which Ezekiel was permitted to have of the new temple, to be formed upon the model of the old, it is said, that the walls were adorned with carved-work of CHERUBIM *and palm-trees; so that a palm-tree was between a cherub and a cherub; and every cherub had two faces; so that the face of* A MAN *was toward the palm-tree on the one side, and the face of* A YOUNG LION *toward the palm-tree on the other side: it was made through all the house round about.* Ezekiel, xli. 18, 19.

That

That the ſymbol of the Cherubim, as deſcribed in Ezekiel, did not owe its fabrication to ideas engendered during the connection of the Jews with the Egyptians, I requeſt permiſſion to propoſe this additional argument. The ſymbol itſelf is apparently of aſtronomical origin; and, in that light, I hope, without the imputation of aiming to engraft romantic and unfounded notions upon the exalted ſyſtem of the Hebrew theology, I may be permitted to conſider it. In fact, if underſtood in this point of view, it imparts great additional luſtre and ſublimity to that ſyſtem, ſince it repreſents the eternal throne of God to be eſtabliſhed upon the adamantine pillars of the univerſe, as exalted on high above the canopy of heaven, and ſupported by the rolling ſpheres. In fact, as I ſhall ſhew more at large hereafter, the lion, the bull, and the eagle, were among the moſt ancient and the moſt diſtinguiſhed of the forty-eight great conſtellations, into which the Aſiatic aſtronomers, according to Ulug Beg, not the leaſt celebrated among thoſe of more recent date, in the moſt early ages, divided the viſible heavens. "Ut autem hæ ſtellæ â ſe invicem dignoſcantur, excogitatæ ſunt 48 figuræ, quarum 21 ad Bo-

ream

ream zodiaci, 12 in ipſo zodiaco, et 15 ad auſtrum:"* or, that theſe ſtars might be diſtinguiſhed each from the other, forty-eight figures of animals were fixed upon, by which they were deſignated: of theſe, 21 are ſituated to the north of the zodiac, 12 in the zodiac itſelf, and 15 to the ſouth of it. This diviſion was firſt made, as I ſhall likewiſe endeavour to demonſtrate hereafter, not by the philoſophers of Egypt, but by the progenitors of the human race, on the beautiful and ſpacious plains of Syria, where tradition places the ſeat of paradiſe. Although I am not ſo ſanguine as to affirm, with Gale and others, that all the learning, for which Egypt was ſo celebrated, eſpecially in point of aſtronomical reſearch, was imported into it by the Patriarchs Joſeph and Abraham, yet, that the arts and ſciences could not have had their birth in Egypt, there is this very ſtrong preſumptive evidence. It was impoſſible for Egypt, and eſpecially the DELTA of Egypt, to have originally been inhabited but by a race already conſiderably advanced in the principles of geometry; a people, indued with previous ſkill to drain thoſe vaſt marſhes that probably overſpread

* See Ulug Beg, Tabulæ fixarum Stellarum, edit. Hyde, quarto, Oxon. 1665.

overſpread the face of the country, and to erect the ſtupendous dams neceſſary to fence off the inundating Nile.

That the learned among the Jews had made, at ſome diſtant period, from whatever quarter derived, very conſiderable progreſs in aſtronomical and phyſical ſtudies, is indiſputably evident from what Joſephus obſerves in deſcribing the Tabernacle, its ornaments, and utenſils. According to that author,* the Tabernacle itſelf was fabricated to reſemble THE UNIVERSE. He affirms, that the twelve loaves, ordered by Moſes to be placed on the table, were emblematical of the TWELVE MONTHS which form the year; that, by branching out the candleſticks into SEVENTY PARTS, he ſecretly intimated the DECANI, or *ſeventy diviſions* of the planets; and that the ſeven lamps upon the candleſticks alluded to the courſes of the SEVEN PLANETS. He adds, that the two veils of the temple, compoſed of *four different* materials, were emblematical of the *four* elements; for, the fine linen, which was made of *flax*, the produce of the earth, typified THE EARTH; the *purple tinge* ſhadowed out THE SEA, becauſe ſtained of that colour by the blood of a marine ſhell-fiſh; the

* Antiq. Judaic, lib. iii. cap. 7, and the whole of ſec. 7.

the DEEP BLUE was ſymbolical of the cærulean ſky, or THE AIR; and the *ſcarlet* is a natural emblem of FIRE. He extends the philoſophical allegory even to the blue and linen that compoſed the veſtment of the high-prieſt, to the ephod, and the interwoven gold. He aſſerts, that the breaſt-plate, placed in the middle of that ephod, was typical of the earth placed in the CENTRE; and the zone, or girdle, which encompaſſed the high-prieſt, of the ocean that ſurrounded the earth. The two ſardonyxes on the high-prieſt's ſhoulders, he contends, pointed out the SUN and MOON, and the TWELVE STONES imaged out the TWELVE SIGNS of the zodiac; the BLUE MITRE, decorated with a golden crown, and inſcribed with the awful name of God, was emblematical of heaven itſelf and the Deity who reſided there.* This account, by a Jewiſh hiſtorian, for which, however in ſome reſpects exaggerated, he had, no doubt, good TRADITIONAL ground to found his aſſertions upon, will not only prove how near even to the altar of their God the Hebrew philoſophers

* I have not the honour of being a MASON, but am informed, that, in the LODGES of that ORDER, many of theſe Jewiſh hieroglyphics, that ornamented the temple erected by Solomon, are at this day ſcrupulouſly preſerved.

phers carried their allusions of this speculative nature, but will, in some measure, justify my calling the Cherubim a SUBLIME ASTRONOMICAL SYMBOL.

I have had repeated occasion to observe, that, before the invention of alphabetical characters, knowledge could only be communicated among mankind through the medium of hieroglyphics; and this was the solemn, the majestic, hieroglyphic by which the Almighty was pleased to manifest to man his attributes and properties. The mystic symbol was first erected, and the holy characters first engraved, on the east gate of the garden of Eden, to be viewed with reverence and studied with devout attention by the fallen posterity of Adam. Josephus, the more effectually to excite respect and veneration for this Hebrew symbol in the minds of his readers, purposely throws over it the veil of obscurity. He says, "The Cherubim are winged creatures, but the form of them does not resemble that of any living creatures seen by men, although Moses said he had seen such beings near the throne of God."* Their figure, however, is accurately delineated both by Ezekiel and in the Apocalypse; and the meaning of the symbol itself is

* Josephi Antiq. lib. iii. cap. 6, sec. 5.

is too clear and too pointed to be miſtaken. This grand ſimilitude of the triune Deity, familiar to all the patriarchs from Adam, who gazed upon it with admiration in paradiſe, to Moſes, who trembled before it on Mount Sinai, may be conſidered as the grand prototype of every ſacred hieroglyphic, by which, in ſucceeding ages, mankind ſymbolized the Supreme Being, or thoſe baſe deities whom they miſtook for that Being. It behoves me to bring as deciſive proof of this aſſertion as the ſubject will allow to be brought. Having ſeen, therefore, among the Hebrews, the awful ſimilitude of God, let us examine how the heathens ſhadowed him out. Having noticed the bull, the lion, and the eagle, of the Moſaic diſpenſation, let us inquire to what particular objects thoſe THREE archetypal ſymbols were applied among their pagan neighbours of Aſia.

The reader has been already informed, that the firſt object of the idolatry of the ancient world was THE SUN. The beauty, the luſtre, and vivifying warmth, of that planet early enticed the human heart from the adoration of that Being who formed its glowing ſphere and all the hoſt of heaven. The ſun, however, was not ſolely adored for its own intrinſic

 luſtre

luſtre and beauty; it was probably venerated by the devout ancients as the moſt magnificent emblem of the SHECHINAH which the univerſe afforded. Hence the Perſians, among whom the true religion for a long time flouriſhed uncorrupted, according to Dr. Hyde, in a paſſage before referred to, aſſerted, that the THRONE OF GOD was ſeated in the ſun. In Egypt, however, under the appellation of Oſiris, the ſun was not leſs venerated than, under the denomination of Mithra, in Perſia. But all the deities of the ancient world were conſtantly deſignated in their temples by ſome expreſſive ſymbol; and it is remarkable, that the ſymbols figurative of the moſt illuſtrious of thoſe deities were the ſacred animals of which the CHERUBIM were compoſed, and which are repreſented as wafting, through the expanſe, the effulgence of the divine Shechinah. Their admiration of this wonderful and myſterious hieroglyphic had finally the effect to render the Jews themſelves guilty of the groſſeſt idolatry; and their progreſſive deſcent through the ſtages of that nefarious offence merits an attentive retroſpect.

Impreſſed with the deepeſt awe and veneration, by contemplating the GLORY of Jehovah,

hovah, while that illuſtrious appearance remained *preſent* to his view, the pious zeal of the Hebrew induced him, when the ſimilitude of Deity *was removed*, to endeavour to animate his devotion by an emblematical repreſentation both of the GLORY and the CHERUBIM. The original intention, however afterwards perverted, was innocent, and the deſignation of Deity and its revered attributes, however afterwards degraded, were, in the firſt inſtance, if not *laudable*, far from *criminal*. But in what adequate manner ſhall the enraptured fervor of patriarchal devotion repreſent, when abſent, the ineffable, the eternal, Shechinah? A radiated circle of light, darting every way a dazzling ſplendor, ſeemed the properest emblem, and was therefore adopted. The deſcendant of HAM ſaw and admired the radiant ſymbol. Ignorant of the real purpoſe of the pious deſigner, who meant to ſhadow out a ſpirit, not a ſubſtance, he conceived it to be the image of the SOLAR ORB, which he had long beheld with wonder. He fell proſtrate and adored it; and his imitative pencil drew the firſt outline of that wonderful and multiform ſyſtem of hieroglyphics, under which were repreſented the objects of Egyptian idolatry. We might be

justified, indeed, in tracing, even higher than to this remote period, the origin of solar superstition, and by the very same channel. CAIN, doubtless, remembered with anguish the glory of that PERSENCE from which, after the murder of his brother, he was driven with the fiercest denunciations of divine wrath. He might possibly, therefore, instruct his antediluvian posterity in this species of hieroglyphic idolatry; for, it is not a little remarkable, that the Eyptian Trinity consists of an ORB, or GLOBE, sometimes radiated, with a WING and a SERPENT issuing from it. An engraving of it, as taken from the front of a most ancient Egyptian temple, accompanies this volume, and the explanation of that curious symbol will be given in a future page.

To this representation of the Shechinah itself, to complete the symbol, the Hebrew patriarch added the illumined heads of the sacred animals above-described. While some adorned the cherubim with innumerable EYES, others covered them all over with WINGS, according to one or the other description of them in the ancient prophets. These figurative emblems they set up in those parts of their houses which were peculiarly appro-

priated

priated to the rites of devotion, and in whatever places, when absent from the domestic roof, in groves of oaks, or in the sacred recesses of caverns, where they thought the Deity might be more successfully addressed. They called them TERAPHIM, a word translated by the SEVENTY Ειδωλα, representative images, like the silver shrines of Diana; they considered them as the peculiar and hallowed residence of the TRIUNE DEITY; and, when the Hebrew religion began to decline from its original purity, they adopted the Pagan manners, and consulted them as those Gentiles did their oracular images and instruments of divination. In this sacred and compound hieroglyphic we discover of what nature, *probably*,* were the domestic gods which Rachael stole from her father Laban, the loss of which he so bitterly lamented.† Without going to Egypt for a species of idolatry which the Egyptians, perverting the primitive symbol, probably obtained from the Hebrew patriarchs, to this origin we may trace that fatal error of the Israelites, in setting up and worshipping the

* I say *probably*, because I am aware that the TERAPHIM are, by respectable authors, and particularly by Calmet, very differently described and delineated.

† Genesis, xxxi.

the golden calf; the ſimilar offence of Jeroboam,* and the firſt veſtige of the Grecian, Roman, and, I may alſo add, the Indian, DII PENATES.

Although the Deity was more generally repreſented under the form of an OX, in Egypt, than in many other Eaſtern nations, ſo much more ſo, that, by degrees, from ſymbolizing God under that ſimilitude, they proceeded to the impiety of adoring the animal itſelf, and he, in time, became the public idol of their temples: yet was the ſacred bull an object nearly of as high and as peculiar veneration both in Perſia and India. *One incentive* to that devotion undoubtedly aroſe from the affectionate gratitude of the ſhepherds of Chaldea, not only for the benefit of the nutritious milk which the herd abundantly beſtowed, but for their great uſe in agriculture. The two-fold bleſſing which that claſs of animals thus liberally imparted, in their opinion, rendered them proper ſymbols of the great Parent of men, who created all things by his nod, and ſupports them by his bounty. Thus, in Perſia, according to a moſt curious account taken from the genuine books of the PARSEES, by M. Anquetil du Perron, and inſerted

* 2 Kings, xii. 28, 29.

ſerted in the third volume of his ZEND AVESTA, the Supreme Being was originally ſymbolized, adored, and addreſſed, under the form of a bull; and the reader may there peruſe a tranſlated prayer to the GOD-BULL. It was upon this account, according to the ſame learned and ingenious author, that, when men began to worſhip their deceaſed anceſtors, and Noah, the great progenitor of the renovated world, came to be numbered firſt among thoſe deified mortals, he was repreſented and venerated under a figure compounded of half MAN, half BULL, and denominated, in their ſacred writings, *l'Homme Taureau*. The Apis, of Egypt, had doubtleſs a ſimilar origin. The Brahmins of India, who repreſented all the operations of nature, as well as thoſe of the mind, under ſignificant ſymbols, found out an additional cauſe for reverencing the bull, and numbering that uſeful creature among their ſacred hieroglyphics. That philoſophic race, as deeply engaged in phyſical as metaphyſical diſquiſitions, thought that no more proper emblem could be found of the great generative and prolific power of nature than the lordly bull, who, in the pride and vigour of his youth, ranges uncontrolled amidſt the numerous and willing females of the paſture.

 It

It is, therefore, as we have before had occasion to remark, that the bull is the animal which constantly accompanies Seeva, the god of generation and fecundity, who only *destroys to re-produce*. In the paintings of some of the pagodas, this animal is portrayed standing near him; in others he appears mounted upon his back.

The horns on the HEAD of the BULL, as is evident from the Egyptian Isis and the Grecian Io, represent the rays which LIGHT and FIRE emit, the irradiations of celestial glory; and, in consequence, supreme eminence and strength. Hence the high altar at Jerusalem was decorated with four HORNS; hence Moses himself, and all the distinguished personages of antiquity, whether real or mythologic, as well in Egypt as in India, are, in the most ancient sculptures and paintings, invested with this symbol.

The HEAD of the LION, both in Persia and Tartary, was, in a peculiar manner, sacred to the solar light; the superior strength, nobility, and grandeur, of that animal, in addition to what has been remarked before concerning his being a distinguished constellation of the zodiac, and the sun shining forth in his greatest splendor from that sign, rendered him a proper

proper type of the ſun, the being they adored, blazing in meridian fervor. The majeſtic orb of his countenance, his glowing eye-balls, and ſhaggy mane, ſpreading in glory around, like rays or cluſtering ſparks of fire, upon the neck, which, like that of the horſe in Job, may be ſaid to be clothed with thunder, contributed perhaps in their allegorical fancy to give no leſs energy than luſtre to the conception. In confirmation of what has been juſt ſaid, it may be obſerved, that, to this day, on the imperial ſtandard of the Great Mogul, of which the reader may ſee an engraving in Tavernier and Terry's Voyage to India, is portrayed THE SUN RISING IN GLORY BEHIND THE BODY OF A RECUMBENT LION; and an Arabian voyager, ſpeaking of the dreſs of the Banians, ſays, "Their turbans in particular are highly curious, being formed of white muſlin, and rolled together in ſuch a manner as to imitate the horns and head of a cow or heifer, an animal revered among them even to adoration."

The EAGLE, that, with its *ardent eye*, could look ſtedfaſtly upon the ſolar blaze, and that, with its *ſoaring wing*, was imagined able to reach it, was a ſymbol of the divine nature, holden ſacred in moſt nations of the Pagan world;

world; and, indeed, was in ſo peculiar a manner ſacred to the ſun, that one ſpecies of that bird is at this day denominated the EAGLE OF THE SUN. Strabo informs us, that, in Egypt, the Thebans worſhipped the eagle;* and authors need not be cited to prove a fact ſo well known as that, in Greece, the eagle was emphatically called THE BIRD OF JOVE, which bore his thunder, and repoſed on the ſceptred hand of the celeſtial king. Wings, however, (I do not merely ſpeak of thoſe of the eagle,) were, in ancient Egypt, the univerſal hieroglyphic of the WINDS. Wings of various kinds are conſpicuouſly engraved near or upon moſt of the ſacred animal figures that decorate the Menſa Iſiaca; but are ſeen in a more particular manner expanded over the two heifers of Oſiris and Iſis.† No apter emblem indeed could be found to repreſent, in a general way, wind, or air, a rapid and reſtleſs element, than birds, or the wings of birds, gliding impetuouſly through the expanſe of heaven. Scripture itſelf ſeems to juſtify the ſimilitude, ſince the Almighty is ſublimely repreſented as WALKING *upon the* WINGS *of the* WIND. But, as the courſe of birds is various, and as the regions

* Strabonis Geograph. lib. xvii. p. 2.

† See Menſa Iſiaca, oppoſite page 32.

regions in which they delight to reſide are different, one ſpecies of winged fowl denoted the quarter from which one wind blew, another from which a ſecond, another from which a third, and theſe various hieroglyphic birds are engraved on the ancient monuments of Egypt, as may be ſeen on thoſe copied thence in the OEdipus Ægyptiacus of Kircher, in Mountfaucon, and in Pococke.

To give one remarkable inſtance of what is here aſſerted in regard to that country which Holy Writ itſelf, moſt decidedly in ſupport of my argument, has denominated THE LAND SHADOWING WITH WINGS. Iſaiah, xviii. 1. The two particular winds that moſt affected Egypt, were the northerly Eteſian wind and the ſouthern. The latter, ſpringing up about the ſummer ſolſtice, drove before it that vaſt body of aggregated vapours, which, diſcharging themſelves in torrents of rain upon the high mountains of Ethiopia, cauſed the waters of the Nile to riſe. The HAWK, therefore, obſerving at a particular ſeaſon the ſame courſe, was conſidered as the moſt natural type of the Eteſian wind. That propitious wind, on the contrary, which, riſing after the inundation, blew from the South, and contributed its powerful aid towards the

draining

draining off of those waters, was as naturally represented by the WHOOP, a bird, which, watching the subsiding of the inundation, issues from his retreat in Ethiopia, and descending progressively with the decreasing stream, in its passage from Memphis to the ocean, feeds upon the luxurious repast which Providence has so kindly provided for it, in the numerous race of gnats, flies, and other insects, which are generated in abundance amidst the fat and prolific slime left by the retiring river.

Of the preceding reflections upon this favourite symbol of the Jews, reflections which are necessarily of a nature somewhat desultory and unconnected, the following is the sum and result. Without laying any improper stress upon this Hebrew hieroglyphic as an *indisputable proof*, though it is certainly a very strong *collateral evidence*, of their belief in a Trinity, we may safely allow that the illuminated heads, the innumerable eyes, and the extended wings, of the cherubic beings, which, in the Jewish hieroglyphics ever accompanied that refulgent symbol, were doubtless intended to represent the guardian vigilance of the supreme Providence, as well as the celerity of the motions of that celestial light and spirit which

which pervades and animates all nature. The innocent and expressive emblem, which devotion had originally formed, was caught up and debased in the Pagan world. The FIRE, LIGHT, and SPIRIT, which, among the former, were only typical of the Supreme Being and his attributes, were by them mistaken for the Supreme Being himself, and were accordingly venerated in the place of that Being. These three principles became inextricably involved in their theology, and inseparably incorporated in all their systems of philosophy. They called the elementary fire, Pitha, Vulcan, Agnee; the solar light they denominated Osiris, Mithra, Surya, Apollo; and the pervading air, or spirit, Cneph, Narayen, Zeus, or Jupiter. Under those and other names they paid them divine homage; and thus, having, by degrees, from some dark ill-understood notions of a real Trinity in the divine nature, united to that mysterious doctrine their own romantic speculations in the vast field of physics, they produced a degraded Trinity, the sole fabrication of their fancy; and, instead of the GOD OF NATURE, nature itself, and the various elements of nature, became the objects of their blind and infatuated devotion.

From

From this combination of religious sentiment and sacred symbol, it probably arose that the images of their most venerated deities were represented either in sculpture or in poetry with THREE heads, or THREE faces, allusive, as we have exemplified above in the Grecian Ζευς, to their office and attributes. Hence Mercury was called *triceps*; Bacchus, *triambus*; Diana, *triformis*; and Hecate, *tergemina*. These two last epithets occur together in the following line of the Æneid:

Tergeminamque Hecatem, tria virginis ora Dianæ.*

Hence the symbols of all their principal divinities were of a three-fold nature. Jupiter has his *three-forked* thunder, Neptune his *trident*, and Pluto his *three-headed* Cerberus. In short, it probably arose from this source that the number *three* was holden by all antiquity in the most sacred light; and that the *triangle* and the *pyramid* came to be numbered among their most frequent and esteemed symbols of Deity.

This grand hieroglyphic of the Jews was either borrowed from their neighbours in Asia or they had it from the Hebrew patriarchs;

* Æneid, b. iv. l. 511.

archs; and I think it disgraceful to the Jewish church, and derogatory to the God they adored, that any of the inspired prophets should take their ideas of Deity and divine concerns from the pagan rites of worship. This is my sole reason for having dwelt so long upon the subject of the cherubim, as portrayed in the vision of Ezekiel, and as sculptured in the temple of Solomon; and I trust, that, with the candid, it will be esteemed a sufficient reason. This mode, however, of representing the cherubim, in sculpture, was not universally adhered to. Those which were immediately over the ark were naked figures in a human form, whose expanded wings, meeting together, at once overshadowed the mercy-seat, and formed a sacred pavillion for the residence of that GLORY which is affirmed to have visibly dwelt between them. In this manner, they are delineated in the authentic volume of Calmet and Prideaux, and from them is copied the engraving in the next plate. It is of these figures, in which the human and angelic nature is so strikingly blended, that Philo speaks when he declares, *Αρχης μεν ουν και Αγαθοτητος των* ΔΥΕΙΝ ΔΥΝΑΜΕΩΝ *τα Χερουβιμ ειναι συμβολα,*

ζολα,* "that of the TWO POWERS in God, principality and goodneſs, thoſe cherubim were the ſymbols;" and Rabbi Menachem, on the Pentateuch, is, in the following extract from Allix, aſſerted to extend the idea ſomewhat farther, even to the ark itſelf, to which they were inſeparably united by the expreſs command of God to Moſes; to that ark which was a known and acknowledged ſymbol of Jehovah. "They propoſe," ſays this learned perſon, "the image of the TWO cherubim which were drawn from the ark to give the idea of the two laſt perſons; for, the *diſtinction of the cherubim* was evident, although there was an *unity of them with the ark.* In this manner ſpeaks Rabbi Menachem, fol. lxxiv. col. 3."† Conſidering, therefore, the former merely in the light of a noble aſtronomical ſymbol, we have, from this rabbi and Philo, ſufficient evidence that the Jews once entertained ſimilar conceptions with Chriſtians, not only of a plurality in the divine nature but of a Trinity in Unity, of which the cherubim of the ark and the ark itſelf were conſidered, by ſome of their writers, as immediate ſymbols. Let us now extend our view over the countries adjacent to Judæa,

* De Cherubim, p. 86, G. † Allix's Judgement, p. 169.

Judæa, and inquire what traces of this doctrine exiſt either in the hieroglyphics or the writings of the other pagan nations of the Eaſtern world. The ſubject is indeed vaſt and comprehenſive, but will not be unattended with utility; and it is intimately connected with INDIAN ANTIQUITIES.

A

DISSERTATION

ON THE

PAGAN TRIADS OF DEITY;

INVESTIGATING THEIR SOURCE, AND EXPLAINING THE SYMBOLIC REPRESENTATIONS OF THEM, ON SCULPTURES AND MEDALS, DIFFUSED THROUGH ASIA.

A

DISSERTATION, &c.

CHAPTER I.

In the Review of the Pagan Trinities, the ORACLES OF ZOROASTER, *as the most ancient Relics of Pagan Wisdom and Philosophy, are first considered. — Those* ORACLES *contain internal Evidence that they are not wholly spurious. — The Assertion proved, in a short Comparison of the theoretic System of Theology laid down in those Oracles, and the practical Worship of the Chaldæans, Persians, and Indians. — The* THREE PRINCIPLES, *mentioned in the Zoroastrian, or Chaldaic, Oracles, probably the most early Corruption of the Doctrine of the Hebrew Trinity. — Various Passages of those Oracles, intimately correspond-*

ing with others in ſacred Writ, produced. — The philoſophical Principles of the old Chaldæans and Indians compared. — Their Opinion concerning the Operations of Fire, *as the primary Element, and their Arrangement of the other Elements, conſonant with thoſe of the Brahmins. — Their Belief in the Agency of good and evil Demons, of Planets and planetary Influences, of the ſidereal Metempſychoſis through Seven Boobuns, or celeſtial Spheres, of a Hell compoſed of Serpents, and of the powerful Effect of various Charms and magical Incantations, the ſame. — The Race, therefore, originally the ſame, and the Scripture-Statements proportionably confirmed.*

I THINK it neceſſary to commence the following diſquiſition, concerning the pagan Triads of Deity, by again offering it as my humble, but decided, opinion, that this original and ſublime dogma, inculcated in the true religion, of a Trinity of hypoſtaſes in the divine nature, delivered traditionally down from the anceſtors of the human race and the Hebrew patriarchs, being in time miſapprehended, or gradually forgotten, is the fountain of all the ſimilar conceptions in the debaſed ſyſtems of theology prevailing in every other

other region of the earth. Of a doctrine thus extensively diffused through all nations; a doctrine established at once in regions so distant as Japan and Peru; immemorially acknowledged throughout the whole extent of Egypt and India; and flourishing with equal vigour amidst the snowy mountains of Thibet and the vast deserts of Siberia; there is no other rational mode of explaining the allusion or accounting for the origin. Of the hypothesis, indeed, that asserts TWO PRINCIPLES, the cause *can* be divined in the blended mixture of GOOD and of EVIL that unhappily prevails in the dark and chequered scenes of human existence; but, independently of what we know from Revelation, there appears to be no more moral necessity that there should be *three*, than that there should be *ten*, agents in the dispensations of the divine economy: for, with respect to the *preserving* Veeshnu of India, and of the *mediatorial* Mithra, those secondary characters are not necessarily distinct from the principals of their respective triads, Oromasdes, or Brahma; since it is surely consistent with the character of a good being to *preserve*, and nobody will be so hardy as to deny that he has power to *preserve*, if he pleases, without the interference

of any *mediator*. That there is a *Mediator* in the grand ſcheme of the Chriſtian theology is alone the effect of a predetermined plan, aſſerted in Scripture to have been benevolently formed in the Almighty mind, of which the councils are inſcrutable to mortals, but which, although they *are* at preſent inſcrutable, may poſſibly be unfolded to his adoring creatures in the ſtate of glory promiſed to obedient piety hereafter.

I have not hitherto attempted to draw any immediate parallel between the religion and cuſtoms of the Hindoos and the Chaldæans. The monuments of Chaldaic worſhip and manners, as repreſented in profane writers, are too diſputable and too ſcanty to allow, in any extent, of ſuch a parallel; and thoſe, preſerved in the Scriptures, are, for the moſt part, to be found in the occaſional digreſſions that relate to the Hebrews. As the colony eſtabliſhed in ELAM, or Perſia, was, doubtleſs, one of the earlieſt that emigrated thence, in that region we may expect to find, and we *have* found, decided remains of Chaldaic ſuperſtition, particularly in that general veneration of FIRE ſo univerſally practiſed at UR, in Chaldæa. This city, according to Bochart,

Bochart,* not only derived its name from a word ſignifying *lux*, ſeu *ignis*; but, becauſe the pious Abraham refuſed to concur in that worſhip, it is recorded, by the Jewiſh rabbi,† that he was thrown, at the command of Nimrod, into a fiery furnace; from which, by the miraculous power of Jehovah, that rendered the ſurrounding flames innoxious, he came out unconſumed. The fire-temples of Chaldæa were called CHAMANIM; which the ſame Bochart derives from Chaman, a word ſignifying *to glow with the ſolar warmth*; which plainly indicates the origin of this devotion. The Perſians, deeply infected with the Chaldaic idolatry, afterwards converted the CHAMANIM, or portable ſhrines, in which they cheriſhed the fire lighted by the ſacred rays of the ſun, into magnificent PYRÆIA, or PURATHEIA, many of which remain to this day both in Perſia and India. A gentleman, who filled with honour a high ſtation in India, informed me, that, in a famous temple of this kind, reſorted to by the Perſees in Guzzurat, the prieſts boaſt to have cheriſhed the ſacred flame, unextinguiſhed, for eight hundred

* Vide Bocharti Geograph. Sacr. p. 83, edit. quarto Francfort, 1681.

† See Jerom on Gen. xi. 31, citing the Jewiſh traditions.

dred years, that is, ever ſince their expulſion from IRAN by the Mohammedan arms.

The Jews themſelves were by no means uninfected by the reigning ſuperſtition. אש, æſh, is the Hebrew word for FIRE, that moſt ancient and venerated ſymbol of God throughout the Eaſt; and they juſtify their applying that title to the Deity, becauſe, in their own Scriptures, they read that God is a CONSUMING FIRE. Æſh, among the cabaliſts, anſwered to Gebutah, or MIGHT, the fourth of the Sephiroth, and the literal meaning of Ælohim, as the word ſhould more properly be written, is *the ſtrong gods*. Hence El, when the Jews relapſed into idolatry, became the common name of the SUN; and hence, doubtleſs, through the medium of the Phœnician language, whence the Greek was formed, thoſe known appellatives of that planet, Αελλιος and the Latin Helius.

There is a very curious ſtory, related at length in Suidas,* of a conteſt for ſuperiority that took place between this deity of the Chaldæans and the Egyptian god Canopus: for, according to the Greek author, the ancient Chaldæan prieſts uſed to carry about, through different regions, their vaunted god, to

* See Suidas in voce Canopus.

to contend with others, worſhipped in the neighbouring kingdoms. The gods of gold, ſilver, and baſer metals, were ſoon reduced to aſhes by the all-conquering FIRE. But the prieſts of Canopus, in Egypt, reſolved to check the inſolence of thoſe fire-worſhipping prieſts by a diſplay of the ſuperior power of the deity they adored. Canopus was no other than the god of water, or, rather, WATER itſelf perſonified, (an evident proof how early and in what place men began to worſhip the various elements of nature,) on which account, in the hieroglyphic ſculptures of Egypt, he was delineated with a human head and arms affixed to an immenſe vaſe, or urn, richly ſculptured, and of which the reader will find, in Kircher's third volume, oppoſite to page 434, a plate containing no leſs than 16 different engraved repreſentations. The GOD-ELEMENTS, therefore, were now to engage in conteſt for dominion over the vaſſal minds of an idolatrous world. The Egyptian pontifex contrived to incloſe the element, the object of his devoirs, in one of thoſe earthen veſſels, perforated with numerous holes, which are at this day uſed in Egypt to filtrate the muddy waters of the Nile. He carefully ſtopped thoſe holes with wax; then, painting

over

over the whole with hieroglyphics, and adding to the vaſe the uſual head and ſymbols of the deity, ſet up his idol, and defied its rivals. Not at all daunted by the defiance of the prieſt of Egypt, nor the formidable appearance of the aquatic deity, the prieſts of Chaldæa immediately placed their omnipotent fire beneath the ample vaſe, which in a ſhort time diſſolving the wax, the incloſed element ruſhed out in torrents, extinguiſhed the flame, and thus, to expreſs myſelf in their own mythological manner of writing, gained a complete victory over the radiant progeny of the SUN. — The reader will eaſily be induced to pardon this digreſſion, which is not totally foreign to the ſubject under conſideration, ſince it points out the origin and gradual progreſs of that two-fold idolatry which formerly overſpread the Eaſt, and both of which, or ſomething very much like them, have been ſo long predominant in Hindoſtan: for, that the Indians worſhip the ſun and fire has been demonſtrated; and they pay a homage ſcarcely inferior to their conſecrated rivers. Indeed, I have a print of the Ganges perſonified, which, though a female, in the features of its face is not unlike the moſt comely of the figures of Canopus, exhibited by

by Kircher. But let us return to the ſubject of the firſt appearance of the Hebrew doctrine of the Trinity in the Gentile world.

The earlieſt dawn of it in PAGAN ASIA is to be found in the ORACLES of the Perſian Zoroaſter, I mean the original Zoroaſter, that obſcure character in remote antiquity to whom thoſe characters are generally referred, and not that Zoroaſter, or Zerduſht, who was only the reformer of the Magian ſuperſtition, and flouriſhed at a much later period.

I have obſerved, in a former page of this Diſſertation, that, among many diſcordant opinions, there were two more generally prevalent in antiquity concerning that venerable, but myſterious, perſonage. The firſt-mentioned was, that he was king of Bactria, and ſlain by Ninus; the ſecond, that he was a native of Perſia, and flouriſhed in the days of Darius Hyſtaſpes. There is no point, however, concerning which the moſt celebrated writers are more divided. The whole is veiled in impenetrable obſcurity. The difficulty has been attempted to be ſolved, by ſuppoſing, that there exiſted, at various periods, ſeveral perſons eminent for wiſdom, who aſſumed that name, or to whom, as was an

an usual custom in the ancient world, his zealous and affectionate disciples applied that illustrious appellative. I have also pointed out, in the course of this Dissertation, some very striking circumstances of similarity in the respective doctrines which the Indian and Persian legislator inculcated, and have even ventured to hazard a conjecture that the more ancient Zoroaster, and Belus, the founder of the Indian empire, were the same person, under two different appellations. It is a fact, however, which cannot be shaken, that, in those primitive ages, mankind acknowledged and venerated in one person the sacerdotal, the regal, and the paternal, character. An instance of this sort remains at this day in the grand Lama of Thibet, who not only unites in his own person the regal and sacerdotal character, but one somewhat more exalted, since he is regarded by his subjects in a light in which the grateful and affectionate race, who were the immediate descendants of Noah, regarded that patriarch, and by that means sowed in the renovated world the first seeds of idolatry; he is venerated as a DEITY. Stanley derives the term ZOROASTER from the Hebrew SCHUR, whence the Chaldee ZOR, was formed, signifying *to contemplate*, and IS-

THER,

THER, a Persian word, signifying a star, whence probably the Greek αστρον.* Allowing this derivation to be just, we find in Zoroaster the great Baal, or Belus, who Pliny† informs us was the inventor of astronomy in Chaldæa, and possibly, as I shall hereafter endeavour to prove, the same personage venerated in India under the renowned Hindoo appellative of Bali. The old Scripture-name of the Chaldæans, which is Chusdim, leads us directly to the person of the real Zoroaster, and much corroborates this opinion, either that Chus himself, or his son Belus, was in reality the personage on whom antiquity has bestowed that celebrated name. Belus, being the grandson of the arch-apostate Ham, was most likely to be the first corrupter of this pure doctrine. We accordingly find the earliest attempt to philosophize (that is, to deprave by human wisdom) this doctrine, so much sublimer than the sublimest metaphysics, in the ORACLES ascribed to that legislator, which are justly supposed to be the genuine source of both the Persian and Egyptian, and consequently

* Vide Stanley's Chaldaic Philosophy, p. 4, and Bochart's Geograph. Sacr. lib. i. cap. 1.

† Belus inventor fuit sideralis scientiæ. Plinii Nat. Hist. lib. i. cap. 26.

consequently of the Greek, theology. Whosoever of the ancient post-diluvian sages he might have been, the name, as thus derived, is exceedingly applicable, since both the nations, over whom Brahma, or Rama, and Zoroaster were legislators, have, next to the Chaldæans, ever been considered as the most early cultivators of astronomy in Asia, and especially the latter, who will be proved hereafter to have carried that science to a point of astonishing improvement, and far beyond that to which it ever attained in Egypt. I am not ignorant that the whole of these oracles have been asserted to be a gross forgery of some Pseudo-Christian Greek; but, as they are found interspersed, in detached sentences, throughout the writings of the early Greek philosophers, that objection at least, in regard to *the whole of them*, must fall to the ground, and they probably are, what Stanley seems to be persuaded they are, and what their dark mysterious doctrines seem to evince, the genuine remains of the Chaldaic theology; that theology, which, according to Proclus, as cited by the same writer, was revealed to the patriarchs by the awful voice of the Deity himself.

It

It would, indeed, be abſurd to deny that there are, intermixed with the genuine ORACLES of Zoroaſter, ſome ſpurious paſſages, and many dogmas of the more recent Greek philoſophers; but, in many of the precepts contained in them, there appear, as I have juſt aſſerted, ſuch evident marks of a certain obſcure and myſterious kind of hieroglyphic theology as prove them to be the production of the ancient ſchool of Chaldæa; of that grand theological ſchool in which the Metempſychoſis was firſt divulged; in which the ſidereal LADDER and GATES were firſt erected; and in which that ſubtle, luminous, æthereal, all-penetrating, all-enlivening, FLAME, which gives elaſticity and vigour to the various parts of the animated univerſe, from its profoundeſt centre to the moſt extended line of its circumference, was firſt, from intenſe admiration of its aſtoniſhing properties, adored as a divinity. According to the authors cited both by Kircher and Stanley, they were originally written in the old Chaldaic language, and tranſlated into Greek either by Beroſus, Julian the philoſopher, or Hermippus; and they have deſcended to poſterity only in detached pieces, which, I have obſerved before, is a cogent argument in favour of their originality.

lity. What remains to us of the writings of Hermes is ſtrongly tinctured with the Zoroaſtrian philoſophy. Plato and Pythagoras, in their viſits to the Perſians at Babylon, drank deep at this primeval fountain; and their writings, alſo, thus infected with the philoſophy of Zoroaſter, contributed to ſpread the phyſical and theological doctrines of Chaldæa widely through Greece. The whole of theſe oracles are given by Stanley, according to the more eſteemed edition of Patricius, with the notes of Pletho and Pſellus, and to his page I muſt refer the reader for the extracts that follow.

What the writer of theſe oracles, whoſoever he was, could poſſibly mean by the ſingular expreſſions that occur throughout the whole of the firſt ſection, except to ſhadow out the myſtery of the Trinity in Unity, a myſtery, after all, but partially underſtood by him, it is difficult to conceive, ſince, excluſive of the error of placing PRINCIPLES for HYPOSTASES, which was natural enough to an unenlightened Pagan, it is impoſſible for language to be more explicit upon the ſubject of a divine Triad, or more conformable to the language of Chriſtian theologers.

Οπυ

Οπυ πατρικη μονας εστι,
Ταναη εστι μονας η δυο γεννα.

"Where the PATERNAL MONAD is, that paternal monad amplifies itſelf, and generates a duality." The word πατρικη, or paternal, here at once diſcovers to us the two firſt hypoſtaſes, ſince it is a relative term, and plainly indicates a SON. The paternal monad produces a duality, not by an act of creation, but by generation, which is exactly conſonant to the language of Chriſtianity. After declaring that the duad, thus generated, καθηται, *ſits* by the monad, and, ſhining forth with intellectual beams, governs all things, that remarkable and often-cited paſſage occurs:

Παντι γαρ εν κοσμω λαμπει τριας,
Ἡς μονας αρχει.

"FOR, A TRIAD OF DEITY SHINES FORTH THROUGHOUT THE WHOLE WORLD, OF WHICH A MONAD IS THE HEAD;" that is, all created things bear impreſſed the ſeal of the great triune God. In a ſucceeding verſe of this ſection we are informed,

Εις τρια γαρ νυς ειπε Πατρος τεμνεσθαι απαντα,
Ὁυ το θελειν κατενευσε, και ηδη παντα ετετμητο.

 "For,

" For, the mind of the Father ſaid that all things ſhould be divided into THREE; whoſe will aſſented, and all things were divided." The ſentence is obſcure, but the meaning of the former part of it ſeems to be that all things are under the government of a divine Triad, and the latter part exhibits a ſtriking parallel to the words of that divine Λογος, who ſaid, *Let there be light, and there was light*; *of* HIM *who ſpake, and it was done; who commanded, and it ſtood faſt.* Immediately after follows a paſſage, in which the three Perſons in the divine eſſence are expreſſly pointed out by appellations, under which we inſtantly recognize the three ſuperior Sephiroth of the Hebrews.

Και ἐφανησαν ἐν ἀυτῃ ἡ τ᾽ ἀρετη,
Και ἡ σωφια, και πολυφρων ἀτρεκεια.

" And there appeared in this Triad, VIRTUE, and WISDOM, and TRUTH, that know all things." Though theſe three hypoſtaſes are afterwards ſtyled principles, and though, in this reſpect, the Chaldaic philoſophy appears to blend itſelf with the Chaldaic theology, the firſt Sephiroth, or KETHER, the Crown, is doubtleſs alluded to by Ἀρετη, or Virtue: the ſecond appellation is ſtill more remarkable; for,

for, of the CHOCHMA of the Hebrews, Σωφια, or Wisdom, may be termed an exact and literal translation. Nor is the similitude at all less impressive in the appellation of the third of these principles, (as Zoroaster mistakenly denominates them,) for, of the heavenly BINAH, or Intelligence, can language convey any more accurate conception than is to be met with in the word πολυφρων Ἀτρεκεια, *multiscia veritas*, the Spirit of Truth, full of celestial wisdom, that omniscient Spirit who trieth the reins and searcheth the hearts of the children of men. That these three hypostases, or persons, are in the latter part of this section denominated PRINCIPLES, is not a little singular, and, at all events, it is a mode of expression very inconsistent with what previously occurred concerning the relation which the name of *son* bears to *father*, and with the term of *generation* by which the Duad were said to have been produced.

Singular, however, as this conduct may appear, it is not inconsistent with other gross errors of the idolatrous sons of Chaldæa. Though that infatuated race had traditionally received from their pious ancestors that first sublime principle of religion, that there presided over the universe an infinite omnipotent

God, who was a SPIRIT, and to be worſhipped in ſpirit and in truth, they had forgotten the Deity himſelf in the darling object of their veneration, the adorable flame, before which they inceſſantly bowed the ſervile knee. If they could thus early and fatally forget the great Creator of all things, and worſhip, in the place of him, one of the elements, formed by his power, is it a ſubject of wonder that there ſhould have been alike obliterated from their minds all remembrance of that awful myſtery at the ſame time revealed, that diſtinction in his nature which we denominate Trinity of perſons, or that, only faintly remembering the awful truth, they ſhould finally inſult the holy hypoſtaſes by the degrading appellation of principles? The very inſtitution of divine rites in honour of their baſe idol, the ſubſtitute of Deity, proved the prior exiſtence of a purer worſhip in their country; and the very *number* and *name* of their imagined PRINCIPLES demonſtrated that, in remote periods, incenſe to a nobler TRIAD had burned on their adulterated altars.

It is unneceſſary to ſwell theſe pages with many additional extracts, corroborative of my aſſertions from theſe 'ΙΕΡΑ ΛΟΓΙΑ, or holy oracles, as in his treatiſe De Inſomniis they

are termed by Synesius, a writer who flourished about the year 400, and which circumstance is a convincing proof in how venerable a light these ancient fragments were holden even in that early period of Christianity; but there remain a few others too remarkable and too decisive to be wholly omitted. In the very next section of these oracles, remarkable for its singular title of ΠΑΤΗΡ και ΝΟΥΣ, or THE FATHER and THE MIND, that Father is expressly said "to perfect all things, and deliver them over to *νω δευτερω*," to the SECOND MIND; which, as I have observed in the early pages of this Dissertation, has been considered as allusive to the character of the mediatorial and all-preserving Mithra; but could only originate in theological conceptions of a purer nature, and be descriptive of the office and character of a higher MEDIATOR, even the eternal ΛΟΓΟΣ. The whole of the passage runs thus:

> *Παντα γαρ ἐξετελησε* ΠΑΤΗΡ *και* ΝΩ *παρεδωκε* ΔΕΥΤΕΡΩ, *ὃν πρῶτον κληιζεται ἐθνεα ἀνδρῶν παν-γενος*·

"that SECOND MIND," it is added, "whom the nations of men commonly take for the FIRST." This is, doubtless, very strongly in favour of the two superior Persons in the

 Trinity.

Trinity. Christians, indeed, are taught to consider the second hypostasis as the more immediate Δημιουργος, or celestial Architect of the world; yet it must still be owned, that, in the three first verses of Genesis, creation is represented as the work of the collective Trinity. Overlooking and correcting the mistake of assigning to the first hypostasis the operations that more peculiarly belong to the second, we shall find this passage of the Zoroastrian oracles exceedingly conformable to the language of Holy Writ itself; for it is there said, *by the* WORD OF THE LORD *the heavens were* MADE, *and all the host of them by the Spirit of his mouth.* Psalms, xxxiii. 6. And the Logos himself authoritatively declares, *all power* IS GIVEN UNTO ME *both in heaven and in earth.* Matth. xxviii. 18.

In the third section of the Chaldaic oracles, as arranged by Patricius, in which, and that immediately following, a still wider range is taken in the physical and intellectual world, and where we find the primordial source of those speculative notions, which, probably, formed the basis of the Pythagorean and Platonic philosophy, it is observed with singular conformity to this Hebrew doctrine of a certain plurality existing in the divine essence:

Υπο

Υπο δυω νοων ἡ ζωογονος πηγη περιεχεται ψυχων,
Και ὁ ποιητης ὁς, αὐτυργων, τεκτηνατο τον κοσμον,
Ὁς ἐκ νου ἐκθωρε πρωτος.

"Under TWO MINDS is contained the life-generating fountain of ſouls; and the ARTIFICER, who, ſelf-operating, formed the world: he who ſprang firſt out of that Mind." In this paſſage, by the former of the Minds is decidedly pointed out the great Αυτοθεος, the eternal ſpring and fountain of the Godhead; by the ſecond, the creative Logos, who is an emanation from that fountain; the ſame Logos whom St. John ſays, *was in the beginning with God*; that Word, by whom *all things were* MADE; *and, without whom, was not any thing* MADE *that was* MADE. John, i. 1.

The following paſſage, cited by Proclus from theſe oracles, is not leſs indubitably deciſive, in regard to the third ſacred hypoſtaſis, than the preceding paſſages are in regard to the two ſecond;

Μετα δε πατρικας Διανοιας Ψυχη ἐγω ναιω,
Θερμη, ψυχυσα τα παντα·

that is, "in order next to the paternal mind, I, PSYCHE, dwell; warm, animating all things."

things." — Thus, after obſerving, in the firſt ſection, the Triad, or *το Θεῖον*, the whole Godhead collectively diſplayed, we here have each diſtinct hypoſtaſis ſeparately and clearly brought before our view. That the perſons themſelves are ſometimes confounded and their reſpective functions miſtaken by unenlightened Pagans, Chriſtians, who are in poſſeſſion of this doctrine by a renewal of divine revelation, ought not to be ſtruck with wonder, but penetrated by benevolent pity.

Since the philoſophy of the Chaldæans was ſo intimately blended, or rather incorporated, together with their theology, this will be a proper place to conſider the great outlines of that philoſophy, and I muſt again urge as my apology, for entering thus largely into the inveſtigation of it, the ſtriking ſimilitude which its ruling features bear to that ſpecies of phyſical theology promulged in the ſacred Sanſcreet writings of India. The moſt prominent of thoſe features diſplays itſelf in the following paſſage:

Ταυτα ΠΥΡΟΣ ῾ΕΝΟΣ *εκγεγαῶτα*.

ALL THINGS ARE THE OFFSPRING OF ONE FIRE.

Let us inveſtigate the origin, the progreſs, and the diffuſion, of the firſt grand ſuperſtition,

tion, which led to that so largely descanted upon in a former part of this work, and therefore not here necessary to be resumed, the worship of the orbs of heaven, which they imagined to have been themselves composed of ÆTHERIAL FIRE.

The patriarchs, who dwelt in Chaldæa, held FIRE in profound, though not in idolatrous, veneration; because, like their ancient neighbours of Persia and India, they thought it the noblest image and symbol of God in nature. Their extensive speculations in physics, also, increased that veneration: they considered it as an immediate emanation from God; they knew that it was the grand agent, under the Deity, in all the operations of nature. When sensible objects and secondary causes became, in the philosophy of succeeding ages, the more immediate object of minute investigation, the GREAT FIRST CAUSE OF ALL, being an object more distantly remote from thought, was by degrees neglected, and the worship of Himself, as was too usual in the ancient world, was transferred to the symbol that represented him. After this all-pervading fire, their philosophy led the Chaldæans to place next in order that finer, subtle, and luminous, fluid, which they denominated

denominated the SUPRAMUNDANE LIGHT, in which the heavenly bodies floated. This fluid they efteemed far lefs grofs than the air which furrounds the globe, and this, in India, is called the AKASS. By the AKASS, as my account of the Cofmogony of Hindoftan will hereafter acquaint the reader, the Indians mean "a kind of celeftial element, pure, impalpable, unrefifting, and refembling the air rarefied into æther of the ftoic philofophers." Next to the fupramundane light, ranks the EMPYREUM; and, neareft the earth, the groffer æther, which is ftill denominated a kind of FIRE, πυρ ζωηγονιον, a life-generating fire, of which are formed the orbs of the fun and planets. Of the firft ætherial light, or fire, which emanates from God himfelf, are compofed the eternal monad, and all the various orders of fubordinate deities, ζωναιοι και αζωναι, that is, thofe who exert their influence and operations about the zones of heaven; created intelligent angels; good dæmons; and the fouls of men. All thefe orders, the orders of light and immateriality, are under the government and direction of ORMUZD, the god of light and benevolence. But as there are orders of luminous and immaterial beings, fo there are thofe alfo of darknefs and materiality: thefe

these consist of evil dæmons, and they are six in number. The first of them inhabit the regions more immediately sublunary: the second, the regions nearer the earth; dark, stormy, and full of vapours: the third are those malignant and unclean spirits that range the earth: the fourth inhabit the depths of waters, and agitate with storms and whirlwinds the gloomy abyss of the ocean: the fifth are subterraneous, and delight to dwell in caverns and charnel vaults; these excite earthquakes, and other internal convulsions in the bowels of the harassed globe: the sixth, lucifugous, and hardly sensible of animation, or capable of motion, roam through the profundities of darkness, and hold their reign, as it were, in the very centre and bosom of chaos: all these obey ABRIMAM as their supreme lord and captain. The whole of this hypothesis may be found in India, and a part of it has been already unfolded. There, on the one hand, we see the benevolent spirits the offspring of light; the SOORS, possibly so called from Surya, the Sun, headed by Brahma or Veeshnu, issuing from the empyræum, or inferior heaven of Eendra, and animated by affection, or melted with pity, watching over, preserving, and protecting, the human race.

On

On the other hand, we observe the dreadful army of the Assoors, those dark and perturbed spirits who tenant the dreary regions of the North pole, drawn up in terrible array under the Mahassoor, or Lucifer of India, meditating the molestation and destruction of the human race, and showering down upon them desolation and plagues. Other grand points of similitude or sentiment, existing between the two nations in physics and philosophy, will be considered at large in my chapter relative to the literature of Hindostan: for the present I shall only notice a few of them that are the most remarkable:

Ἑπτα ἐξωγκωσε πατηρ στερεωματα κοσμων·

that is, "the FATHER hath congregated seven firmaments of worlds," by which worlds are doubtless to be understood the seven planets, or BOOBUNS, as they are called in India. Afterwards, exactly in the style of those who thought the stars were animated beings, who called them by the name of different animals, and who thus designated them in their hieroglyphic sculptures, he is said to have "constituted a septenary of ERRATIC ANIMALS."

Ζωων δε πλανωμενων ὑφεστηκεν ἑπταδα·

Both

Both these extracts are cited only as introductory to a passage in a following section, where we find at last the original idea of the ladder with the seven gates; whence possibly Celsus had his singular notions concerning that curious symbol, erected in the Mithratic cavern;

> Μη κατω νευσης, κρημνος κατα γης ὑποκειται
> Επτα πορυ συρων κατα βαθμιδος· ην υπω
> Δεινης ἀναγκης θρονος εστι.

"Stoop not down; for, a PRECIPICE lies below on the earth, drawing through the LADDER WITH SEVEN STEPS; beneath which is the THRONE of dreadful NECESSITY."

It may fairly be presumed, that, arguing from analogy and from what we now know concerning the sidereal ladder, two additional symbols, probably used in the cave of Mithra, discover themselves in this passage. The deep GULPH, or PRECIPICE, (that is, the inferior hemisphere, or TARTARUS, of the ancients,) which yawned at the foot, and down which the soul that could not rise to the more elevated spheres of virtue on the erected ladder, or that relinquished its vigorous efforts to ascend up to them, rapidly plunged; and the THRONE OF NECESSITY, (that NECESSITY which,

which, we know, was the basis of all Pagan theology,) demonstrating that the progressive stages of the Metempsychosis must absolutely be toiled through before the highest sphere of happiness, the SUPREME ABODE of the Indian Brahmins, could be reached.

However disputable may be the point, WHO was the real author of the venerable maxims laid down in these Chaldaic oracles, I must again repeat that they appear to me indisputably to contain many fundamental principles both of the Persian and Indian systems of theology and philosophy. Substantial proof of this assertion may possibly be admitted as decisive evidence in favour of the genuineness of, at least, that portion of them in which those principles display themselves. Before, therefore, I shall proceed to exhibit the strong traits of a TRINITY which so distinctly appear in those venerable fragments of antiquity, preserved to us in the page of the Egyptian Hermes, and in the hymns attributed to the Grecian Orpheus, personages scarcely less obscure than Zoroaster himself, it is my intention to point out a few additional instances in which the features of that similarity appear still more prominent and unequivocal.

The

The most remarkable one, next to the ADORATION OF FIRE and the HEAVENLY ORBS, and the belief in GOOD AND MALIGNANT DÆMONS, already amply unfolded, is the doctrine of the METEMPSYCHOSIS, which spread from Chaldæa to Persia and India; for, that the Persians, as well as the Indians, actually believed in the transmigration of the human soul, is proved by the evidence brought from Porphyry in a preceding page, and by the following short passage in Dr. Hyde: *Decretum enim apud primos habetur de animarum in diversa corpora transmigratione, id quod etiam in MITHRÆ mysteriis videtur significari.** The Metempsychosis is there unfolded in these terms, which, however obscure themselves, are by the context evidently demonstrated to allude to it.

> Διζεω συ ψυχης οχετον, οθεν, ἠ τινι ταξει.
> Σωματι τιθυσας, επι ταξιν ἀφ' ἡς ἐῤῥυης
> Αυθις ἀναςησεις· ἱερῳ λογῳ ἐργον ἑνωσας.

" Explore thou the TRACT OF THE SOUL;† whence and by what order it came. Having performed thy service to the body, to the same

* De Hist. Religionis vet. Pers. p. 254.

† Ψυχῆς οχετὸν, the *canal*, or *vehicle*, through which the migrating soul glides.

fame order from which thou didst flow, thou must return again, joining action to sacred speech."

In an episode of the MAHABBARAT, Creeshna, an incarnation of the Deity, is represented as thus addressing Arjun. "Both I and thou have passed MANY BIRTHS: mine are known to me, but thou knowest not of thine." Bhagvat Geeta, p. 51. "At the end of time, he, who having abandoned his MORTAL FRAME, departeth, thinking only of me, without doubt GOETH UNTO ME; or else, whatever OTHER NATURE he shall call upon, at the end of life, when he shall quit his mortal shape, he shall ever go unto it. Wherefore, at all times, think of me alone." P. 74. Pletho, in explaining the passage in the oracles above-cited, observes, that, by *sacred speech*, is meant invocation of the Deity by divine worship, and that, by *action*, divine rites are signified. In the same Geeta we read that the Deity casts those who despise him "into the wombs of evil spirits and UNCLEAN BEASTS." Geeta, 117. In the Zoroastrian oracles we find ideas exactly similar:

Σου γαρ αργειον θηρες χθονος οικησουσι.

"For

"For THY VESSEL the BEASTS OF THE EARTH ſhall inhabit."

Concerning this doctrine of the Metempſychoſis, however ample has been the preceding account, there ſtill remains a vaſt and wonderful field for inquiry and ſpeculation. It is undoubtedly of moſt ancient date in Aſia, and we have ſeen it plainly revealed in the Geeta, an Indian compoſition ſuppoſed to be four thouſand years old. The anceſtors of the Hebrews, however, were not without ſome conceptions of this kind, as is evident from what M. Baſnage relates of ſome rabbies explaining, by the doctrine of the tranſmigration of ſouls, that menace to Adam in Geneſis: *Duſt thou art, and unto duſt ſhalt thou return!* that is, ſay they, thou ſhalt return to animate another body formed of *kindred duſt.* It is very remarkable too that their great and ancient paraphraſt Jonathan, in his commentary on the following paſſage in Iſaiah, xxii. 14, *Surely this iniquity ſhall not be* PURGED *from you till ye* DIE, *ſaith the Lord God of Hoſts,* explains this purgation or purification of the ſoul in nearly the ſame manner as it is explained in the GEETA, by *morte ſecundâ,* a ſecond death.*

 "By

* Vide Jonathan's Targum in Walton's Polyglot. tom. iii. p. 193.

"By this second death (says M. Basnage) is not meant HELL, but that which happens when a soul has a second time animated a body and then departs from it."* The same sentiments, he adds, are found in the book Zohar and in Philo.

It may gratify curiosity to pursue somewhat farther the parallel opinions of the Hebrews and Hindoos on this curious subject.

The CANAL, or VEHICLE, mentioned above, through which the soul glides from one order of being into another, will probably bring to the recollection of the Hebrew student the imagined canals by which the influences of the splendors of the Sephiroth are united, and through which they flow into one another. The Hindoos have invented, as we have often related before, seven inferior spheres of purgation and purification, through which the soul, polluted by guilt, is doomed to pass after its exit from this earthly tabernacle: and seven superior spheres for pure and beatified spirits, all containing various degrees of increasing happiness. The rabbies also, according to M. Basnage, believe in a gradation of punishments and enjoyments in the other world. They

* See Basnage's History of the Jews, p. 386.

They say there are SEVEN HELLS,* because they find, in Scripture, hell mentioned under *seven* different appellations. Their hell, too, like that of the poets, consists in the sufferers alternately enduring the extremes of heat and cold, exactly as Virgil describes it:

Aliis, sub gurgite vasto,
Infectum eluitur scelus, aut exuritur igni.

Or, as our greater Milton;

From beds of raging fire, in ice to starve
Their soft ætherial warmth.

We have before remarked that the Hindoo hell, or Naraka, consists of *serpents*, probably allusive to the corrosive gnawings of that *worm* which never dieth. But as the Hebrews had seven hells, so had they likewise seven heavens, or rather they divided the celestial Eden into seven apartments, the raptures enjoyed in which were proportioned to the merits and capacity of the liberated soul. Here they assert, as in the paradise of Eendra, that the soul shall dissolve in an influx of celestial pleasures; and it is very remarkable, that, in the imagined

* Basnage, p. 389.

Elyſium of the rabbies, as in that of Eendra and Mohammed, ſenſual pleaſures are by no means to be excluded. Maimonides gives a moſt luxuriant deſcription of this beautiful and magnificent abode. The houſes he repreſents as entirely conſtructed of precious ſtones, after the ſame manner as the heavenly city is deſcribed by St. John in the Revelations: a proof that either Maimonides had ſeen the Apocalypſe, or that the deſcriptions of both were regulated by ſome very ancient traditions. The rivers of that celeſtial Jeruſalem flow with wine, the air is fragrant with perfumes, and all care and ſorrow are annihilated. As the ſoul is to enjoy all kinds of moſt refined ſpiritual delights, ſo is the body, according both to Rabbies Menaſſe and Abarbanel, to enjoy pleaſures ſuited to its nature: for why, ſay thoſe rabbies, ſhould bodies riſe again if they were not to act over again the ſame things, and be engaged in ſimilar employments to thoſe in which they were occupied when exiſting in this terreſtrial ſcene? Every ſenſe, therefore, is to be amply and completely gratified; but the gratification is to be *more refined*, like that of Adam in innocence, for whom God made a body before the fall, and God makes nothing in vain, nor beſtows the *means*, without

without the *power*, of fruition. Therefore the most delicious banquets are to be prepared for the blessed; the pleasures of the nuptial state are to be realized in heaven, and celestial children to spring from the chaste embrace.*

It is plain that the Jews, in our Saviour's time, indulged some notions of this kind; when, speaking of the woman who had been married to seven brothers, they asked him Whose wife shall she be in the resurrection? and the reply of Christ, that, in the resurrection, they neither marry nor are given in marriage, ought to have taught them, as well as the modern sect of Swedenburg, the falsehood and absurdity of the degrading conceptions entertained by them, concerning the nature of the joys of another life. We read in Scripture of the translation of Enoch and Elijah, and of the bosom of Abraham; while the answer of our Saviour to the thief on the cross, his assertion that in his Father's house there are *many mansions*, and that in St. Paul of a third heaven, of the heaven of heavens, and of one star differing from another star in glory, afford substantial proof that some distinction in those regions, and in the state of those who inhabit them, will doubtless be made, but what those

 distinctions

* Basnage, p. 391.

diſtinctions may be, it is as uſeleſs to ſpeculate as it is impoſſible to decide.

Whoſoever will read with attention that particular ſection of theſe oracles, which treats concerning the nature of the SOUL, the BODY, and MAN, the compound of both, and compare the whole with what has been intimated before in regard to the Mythratic myſteries and the ſidereal aſcent of the tranſmigrating ſoul, will find the whole ſtrikingly alluſive to that ſyſtem of philoſophy once ſo predominant in the Oriental world as well as highly illuſtrative of it. In one of thoſe effata we find, mentioned in expreſs terms, the φυσεως ἀυτοπτον ἀγαλμα, THE GREAT SELF-CONSPICUOUS IMAGE OF NATURE, of which ſo much has been ſaid before as a principal ſymbol in the myſteries. In the myſterious rites of Iſis in Egypt, amidſt other ſtrange and dreadful noiſes, the HOWLINGS OF DOGS, referring, I preſume, to the character of ANUBIS, the celeſtial Sirius or Barker, were diſtinctly heard. *Viſæque canes ululare per umbram.* Alluſive to the ſame myſtic ſubterraneous exhibition, we read in theſe oracles:

'Εκ δ' ἀρα κολπων γαιης θρωσκυσι χθονιοι κυνες,
Ου ποτ' ἀληθες σωμα βροτω ἀνδρι δεικνυντες.

"Out

"Out of the cavities of the earth spring TERRESTRIAL DOGS, glancing, in delusive vision, before the view of the initiated." These terrestrial dogs, though in Egypt doubtless referring to Anubis, might possibly also in India have a sidereal allusion; for, Sirius is one of the brightest of the constellations, and the Indians were immemorially astronomers: if not, they had reference to the grovelling vices and guilty passions, those evil dæmons that haunt the human race in an unpurified state, and gnaw like dogs and ravening vultures the mind that harbours them. We read again, in these oracles, of the mysterious potency of certain names recited in those rites by the hierophant:

Ὀνοματα βαρβαρα μηποτ' ἀλλαξης,
Εισι γαρ ὀνοματα παρ' ἑκαστοις ΘΕΟΣΔΟΤΑ,
Δυναμιν ἐν τελεταις ἀρρητον ἐχοντα·

that is, "Do not alter the names that come to you from the barbarians;* for, there are names in every nation immediately given from the Deity, which have an unspeakable power in

* This insolent appellation the Orientals and the Greeks promiscuously conferred upon all foreign nations. The custom remains among the Indians to this day, who denominate all foreigners MILEECHIHAS, or infidels, as the reader may see by consulting the Asiatic Researches, vol. ii. p. 201.

in sacred mysteries." There can hardly be a doubt that the author, by the term *barbarous*, alluded to the nation of the Hebrews and the mystic powers attributed by them to the INEFFABLE TETRACTYS, that Tetractys by which, I have observed, Pythagoras swore, and which was very early corrupted, in the Pagan world, by the title of JAO, JAVE, and JOVA. There is a passage in Warburton on this subject, which will be of great use in explaining this apophthegm. "When the whole ceremony of initiation was over, then came the Ἀποῤῥητα, and delivered the hymn called *the theology of idols*. After this, the assembly was dismissed with these two barbarous words, ΚΟΓΞ, ΟΜΠΑΞ, which evince that the mysteries were not originally GREEK. The learned M. Le Clerc well observes, that this seems to be only an ill pronunciation of KOTS and OMPHETS, which, he tells us, signifies, in the Phœnician tongue, WATCH, AND ABSTAIN FROM EVIL."* As we have seen the ladder and the αυτοπτον αγαλμα, so we may in these oracles discover THE SACRED FIRE, the emblem of the Divinity, that illumined the Mithratic cavern, in the following passage, which occurs last in order, (for, they are variously arranged by different

* Divine Legation, vol. i. p. 157. Edit. oct. 1738.

different editors,) as they ſtand in the edition of Fabricius, and from him copied by Stanley:

> Ἡνικα βλεψῃς μορφης ατερ ιερον πυρ,
> Λαμπομενον σκυρτηδον ὁλυ κατα βενθεα κοσμυ,
> Κλυθι πυρος φωνην.

"When thou beholdeſt the ſacred fire, bright and formleſs, flaſhing through the depths of the WORLD, hear the voice of that fire." Of this obſcure paſſage no ſenſe can poſſibly be made, except we apply it to that Mithratic cave, which repreſented the WORLD MADE BY MITHRA; and, therefore, the meaning of the writer ſeems to be included in the following paraphraſe. When thou ſeeſt the ſacred fire, during the celebration of the myſteries, blazing through the profound receſſes of the CAVERN, conſider it as an emblem of the Deity, who thus diffuſes his genial influence through the moſt dark and cheerleſs receſſes of the univerſe. Revere, therefore, the awful image of God, ſhining forth in that nature, of which he is the munificent author, and learn gratitude, affection, and duty, from the inſtructive ſymbol.

Of the continual interference of the evil Dewtah in the affairs of men, repeated accounts have been already preſented to the reader

reader from various Sanſcreet authorities, and that the Brahmins were anciently attached to thoſe *magical* myſteries, which were firſt ſo denominated from the *magi* of Perſia, very probable conjectures have been offered. A remarkable paſſage in the Sacontala, compared with a verſe of theſe oracles, will evince how little the Zoroaſtrian and Brahmanian doctrine in this reſpect differed. The writer of the oracles aſſerts,

Αἱ ποιναι μεροπων ἀγχτειραι·

which paſſage Stanley thus tranſlates, "the Furies are the STRANGLERS of men," and Pſellus, commenting upon it, ſays, that the dæmons who torment mankind, being the vices and paſſions of men perſonified, torture them for their crimes, and, in a manner, STRANGLE them. The exhibition of the conteſts of theſe good and evil genii ſeems formerly to have conſtituted as favourite a portion of the dramatic productions of India as our VICE, and other mythologic characters, uſed to be in the ancient dramas of Britain. In the Sacontala, dæmons of either ſort are frequently introduced, and greatly promote the denouement of the piece. "What!" ſays the Emperor Duſhmanta, "are even my ſecret

cret apartments infested by SUPERNATURAL AGENTS?" To whom Madhavya, from behind the scenes, exclaims: "Oh! help: oh! release me: for, a MONSTER has caught me by the NAPE OF MY NECK, and means to snap my back-bone as he would snap a sugar-cane!" The ancient kings of India seem likewise to have possessed a similar power, with the renowned Amadis's of Europe, to rescue mankind from the grasp of these enraged dæmons; for, the Son of the Sun instantly calls for the immortal bow given him by Eendra, the god of the firmament, and hastens to the relief of his suffering friend. But, in the interim, the dæmon, more firmly grasping his trembling captive, exclaims: "Here will I stand, O Madhavya; and, thirsting for thy fresh blood, will slay thee struggling, as a tiger slays its victim." Sacontala, p. 82.

In regard to the magical rites and incantations of either country, since, wheresoever in the ancient world astronomy flourished and the orbs of heaven were adored, that mysterious science, above all others, prevailed in its vigour, and indeed the Chaldæans are ever blended with the *soothsayers* in Scripture; and, since a comparison and investigation of their practices in these *dark arts* will form a very interesting

interesting part of a future Dissertation; I shall therefore only here mention a parallel passage or two, and conclude, for the present, this retrospect towards the theology and sciences of the parent-country of the world.

Ἡνικα δ᾽ ερχομενον δαιμονα προσγειον αθρησης,
Θυε λιθον Μνιζȣριν, επαυδων.

"When thou seest the terrestrial dæmon approach, sacrifice the stone MNIZURIS, using evocation." What extensive and astonishing virtues the ancients imputed to certain stones, consecrated with great ceremony under the particular influence of some benignant planet, must have been apparent to the reader in the account we gave of the sacred stones, called BÆTYLI. The Mnizuris was a stone holden by the Chaldæans* in this sacred point of view, and, according to Psellus, it was supposed to possess the power of evocating the superior and immaterial dæmon, whose more potent energy, called forth by solemn sacrifice, obviated the malevolent purposes of the sinister or terrestrial dæmon. Of the similar predilection of the Brahmins for stones, gems, and shells, to which a certain sanctity is affixed, and

* See Psellus apud Stanley's Chaldaic Philosophy, p. 61. Edit. fol. London, 1701.

and a mysterious or sanative power attributed, I shall treat largely hereafter. In this place, I shall mention only one, the famous PEDRA-DEL-COBRA, or serpent-stone of India, which is said to be a sovereign antidote against the bite of the most venomous serpents, and of which most of those, who have visited Eastern countries, have heard. They are to be purchased of the *Brahmins alone*, and are said, in reality, not to be the production of any animal of the serpentine kind, but to be fabricated by them of certain drugs, and compounded with many mystic prayers and superstitious ceremonies. The reader will find, in the second part of Tavernier's Indian Travels,* a long account of this ancient stone, together with an engraving of the large hooded serpent, from whose head it is absurdly said to be taken. How well indeed the Indians understood, and how frequently they employed themselves in the composition of CHARMS that were supposed to have an influence upon the fortunes of mankind, is evident from the following passage in the drama just cited, which is spoken by the attendant of Sacontala, *initiated*, we must suppose; for, we are still in the retreat of the Brahmins. "Let us dress her

* See Voyage de Tavernier, lib. ii. p. 391. Edit. Rouen.

her in bridal array. I have already, for that purpose, filled the shell of a cocoa-nut, which you see fixed on an Amra-tree, with the fragrant dust of Nagacesaras: take it down, and keep it in a fresh lotos-leaf, whilst I collect some Gorachana from the forehead of a sacred cow, some dust from consecrated ground, and some fresh cusa-grass, of which I will make A PASTE TO INSURE GOOD-FORTUNE." P. 44. The good dæmon of Chaldæa was to be evocated by the sacrifice of the Mnizuris in the consecrated flame. The evil dæmon of India is repulsed by the secret and powerful virtues of the hallowed grass, called Cusa.

Dushmanta, having entered the forest of Gandharvas, where the most hallowed groves of the Brahmins extended, is informed that, during the absence of Canna, the Arch-Brahmin, "some EVIL DÆMONS had disturbed their holy retreat:" and afterwards, that, while they were beginning the evening sacrifice, "the figures of BLOOD-THIRSTY DÆMONS, embrowned by clouds, collected at the departure of day, had glided over the sacred hearth, and spread consternation around." P. 38. They lay claim particularly to the exertions of that virtuous monarch, because "the gods

gods of SWERGA, one of the superior boobuns, those gods who fiercely contend in battle with EVIL POWERS, proclaim victory obtained by his braced bow." The pupil of Canna presently enters upon his office of driving away the evil dæmon, which is done by scattering "bundles of fresh CUSA-GRASS round the place of sacrifice." His attention is presently called off from the holy rite by PRIAMVADA, whom he addresses in a manner that highly illustrates the subject before us. "For whom are you carrying that ointment of USIRA-root and those leaves of water-lilies? I will administer, by the hand of Gautami, some healing water, *consecrated in the ceremony called* VAITAMA." Sacontala, p. 26. These reverend hermits, however, in their sylvan retreats, were not always animated by the spirit of charity and meekness; they were sometimes dreadful in wrath as the evil Genii themselves, and could thunder forth anathemas against the human race with as loud vociferation. "Let them beware," says Dushmanta, "of *irritating the pious:* holy men are eminent for patient virtues, yet conceal within their bosoms *a scorching flame.*" Sacont. p. 29. The full meaning of the last words may be gathered from the following passage, cited in a

former

former page; "Who, like the choleric DURVASAS, has power to consume, like RAGING FIRE, whatever offends him." Sacont. p. 40. Sir William Jones, in the Asiatic Researches, acquaints us, that there is in the ATHARVA, or fourth VEDA, a most tremendous incantation with consecrated grass, called DARBBHA; and indeed the whole drama of the Sacontala, or the FATAL RING, rendered so by the awful imprecation of the offended Canna, is founded on the supposition of magical power, possessed by the Brahmin who utters that imprecation. Even the curious art of PALMESTRY was not beneath the notice of the sequestered sages of Heemakote, or Imaus, as is evident from the following passage, which is the last I shall trouble the reader with, from this celebrated and beautiful production of Calidas. "What! the very palm of his hand bears the marks of empire; and, whilst he thus eagerly extends it, shews its line of exquisite network, and glows like a lotos expanded at early dawn, when the ruddy splendor of its petals hides all other tints in obscurity." Sacont. p. 89.

Before I finally quit the Chaldaic Oracles, I request, on that subject, to be rightly understood; for, I am by no means an advocate for the genuineness of the whole, but of those

only

only which have either the one or the other of the following marks of authenticity. Thofe may fairly be reputed authentic that are to be found in Porphyry, Damafcius, Proclus, and other Greek writers of the firft ages, not favourable to the caufe of Chriftianity; and thofe in the doctrines of which I have been able to point out a marked fimilitude to the tenets propagated during the moft ancient periods in India, Perfia, and Egypt.

CHAPTER II.

The Trinity of EGYPT *considered, represented by a* GLOBE, *a* SERPENT, *and a* WING.— *The* GLOBE, *or* CIRCLE, *an ancient Emblem of Deity among the Egyptians, meaning* HIM *whose Centre is* EVERY WHERE, *whose Circumference is* NO WHERE *to be found.*—*By the Globe, therefore, is designated the Omnipotent* FATHER.—*By the Serpent, the Symbol of Eternity and Wisdom, is typified the eternal* LOGOS, *the* WISDOM *of God.*—*By the Wing,* AIR *or* SPIRIT; *and, more particularly, the* SPIRIT *with incumbent* WINGS. —*An extended Account of* HERMES TRISMEGIST, *the supposed Author of this sublime Allegory.*—*A general View taken of the more secret and mystical Theology of the Egyptians; the Substance, of which their Hieroglyphics were the Shadow.*—OSIRIS, CNEPH, *and* PTHA, *the nominal Triad of the Egyptians, but their Characters ultimately resolve them-*

selves into those of the three Christian Hypostases.

PREVIOUSLY to the examination of the more mysterious parts of the Egyptian theology, I must be permitted to repeat a former remark, that it is a circumstance which at least must strike with astonishment, if not with confusion, the determined opposer of the doctrine for which I contend, that, in almost every region of Asia to which he may direct a more minute attention, this notion of a certain Triad of persons in the Divine Essence has constantly prevailed. Even where the exact number of THREE is not expressly mentioned, the notion of a plurality in that essence, a notion grossly conceived and ill explained, still formed a prominent feature of the Pagan creed. In every age, and almost in every region of the Asiatic world, there seems uniformly to have flourished an immemorial tradition that one God had, from all eternity, begotten another God, the Δημιυργος and Governor of the material world, whom they sometimes called the Spirit, Πνευμα; sometimes the Mind, Νυς; and sometimes the Reason, or Λογος. Though they entertained strange notions concerning the persons who composed it, and often

often *confounded the order of the hypostases*, yet their sentiments upon this subject, of a divine Triad the supreme Governor of the world, seem to have been at once very ancient and very general. There were, indeed, in the system of the ancient Oriental theology, and especially that of Egypt, certain truths so awfully sublime, that the sacred guardians of that theology concealed them from public investigation under the veil of hieroglyphics, and wrapt them in the shades of allegory. One of those truths was the supposed nature of God himself, and this threefold distinction in that nature, a matter which, however obscurely they themselves understood, they seem to have laboured, by every possible means, to veil in additional obscurity, and principally by a multitude of symbols, of which only very doubtful explications have descended to posterity. There was ONE SYMBOL, however, so prominent and so universal, that its meaning can scarcely be misconceived or wrongly interpreted. It was invented in conformity to ideas, accurately to unfold which we must penetrate to the very highest source of the Egyptian theology, and investigate what has come down to us relative to the character and

 history

hiſtory of its ſuppoſed author, the renowned HERMES.

In this comprehenſive retroſpect towards the earlieſt dawn of ſcience and ſuperſtition in Aſia, it is not the leaſt perplexing circumſtance to me, that the *perſons* of all the primitive hierophants and legiſlators are involved in equal obſcurity with the *doctrines* promulgated by them. If this aſſertion be true in regard to Zoroaſter, of the leading principles of whoſe theology and philoſophy we have juſt taken an extenſive review, ſo is it in a degree no leſs remarkable than generally acknowledged of the Hermes of Egypt and the Thracian Orpheus. The taſk I have undertaken becomes more arduous every ſtep that I advance, and the indulgent reader, it is humbly hoped, will extend to my labours a proportionate degree of candor.

As the name of Zoroaſter was uſurped by more than one celebrated character in antiquity, ſo was that of Taut; but ſtill our concern is principally with the moſt ancient of the name, and the united voice of antiquaries aſſigns to him a Phœnician origin. It was from the writings of this moſt ancient Taut, the firſt inventor of letters, that Sanchoniatho drew the materials for his Phœnician hiſtory, the

the valuable fragment of which is preserved by Eusebius, and has been commented upon at considerable length by Bishop Cumberland. The age in which Taut flourished it were in vain to attempt to ascertain, since even his copier Sanchoniatho lived before the Trojan war. Phœnicia, having been peopled by the race of Canaan, as Egypt was by that of Mizraim, the two sons of Ham, the grand post-diluvian idolater, may well be supposed to have its theology debased by a very considerable alloy of gross superstition. In fact, their systems of the cosmogony were generally considered by Christian writers as completely atheistical, till the genius and industry of Cudworth, displayed in his Intellectual System of the Universe, were exerted to vindicate the respective hypotheses adopted by each nation from the heinous charge. This he has effected in regard to the cosmogony of Phœnicia, by giving a more favourable construction to the words of Sanchoniatho than they have been allowed by preceding commentators: he considers it as founded on the basis of the doctrine which maintains two predominant principles in nature, Matter or Darkness, and Spirit or Intelligence. By the former he would understand the chaos, obscure and turbid; by the

latter

latter the agitative Πνευμα, wind or ſpirit, which put that chaos in motion, and ranged in order the various parts of the univerſe. Concerning his able vindication of the Egyptian coſmogony from the imputation of eſtabliſhing Atheiſm, much will occur in the ſucceeding pages. On this particular point, however, ſince the firſt volume of this Hiſtory treats largely of all the Aſiatic coſmogonies, I ſhall at preſent add nothing farther, but return to Taut, who, according to Philo of Biblus, the interpreter of Sanchoniatho, went from Phœnicia in the earlieſt ages of the world into Upper Egypt, where he eſtabliſhed a vaſt and powerful empire; and, according to the whole ſtream of genuine antiquity, taught the Egyptians aſtronomy, muſic, and letters. This Taut, or Thoth, was the true Anubis of the Egyptians; and, for the brilliance of his genius and diſcoveries, their gratitude aſſigned him, when dead, a ſtation in Sirius, the brighteſt of the conſtellations. He was likewiſe one of their eight greater gods; and the HARP which he invented is the TESTUDO of the celeſtial ſphere. We ſhall, probably, hereafter diſcover that he was the elder Bhood of India, who flouriſhed at the beginning of the Callee Yug, and poſſibly that the Tortoiſe, in which Veeſhnu, of whom

Bhood

Bhood was one appearance, became incarnate, was no other than the ſame Teſtudo. Taut, however debaſed by the repreſentation of Sanchoniatho, whoſe real wiſh ſeems to have been to have eſtabliſhed a ſyſtem of coſmogony on atheiſtical principles, was probably the author of that nobler theology which, Euſebius informs us, prevailed in the Thebais, and which, however in ſome points obſcured, aſſerted the agency of a ſupreme Agathodaimon, or good ſpirit, whom they called Cneph, in the government of the world. By a minute inveſtigation of this more ancient Egyptian theology, we ſhall at once diſcover very expreſſive traits of the true religion, and ſtrong connecting lines of its gradual and increaſing corruption by Chaldaic phyſics and Hammonian idolatry.

I have before obſerved, in the caſe of Zoroaſter, that if any perſon, peculiarly eminent for ſcience and genius, flouriſhed in the remoteſt ages of the world, and happened to be followed in ſucceeding ages by another diſtinguiſhed by ſimilar endowments and rival genius, the ancients frequently beſtowed upon the ſecond great character the name of the firſt. This has occaſioned infinite confuſion, and accounts for the numerous catalogues of ſynonymous gods and heroes that ſwell the

historic

hiſtoric page. The real reaſon of this conduct is to be found in the general prevalence during thoſe periods of the doctrine of the Metempſychoſis, ſince they believed the latter to be animated by the ſoul of the former during the courſe of its terrene migration. This was exactly the caſe with the two perſonages who bore the name of Hermes in Egypt, on the latter of whom, not leſs than the former, the Egyptians conferred the high-ſounding title of TRISMEGISTUS, OF TER MAXIMUS.

This is not the exact place for a diſquiſition on *the origin of letters*; but, when the ancients aſſert that the elder Hermes was the firſt inventor of letters, they doubtleſs mean an hieroglyphic character which bore conſiderable reſemblance to the object deſcribed. The ſun, for inſtance, could not be more ſtrikingly repreſented than by a CIRCLE; nor the waning moon than by A HALF CIRCLE. Chemiſtry, indeed, ſtill perſeveres in uſing this ſpecies of ſymbolical deſignation; for, by the former, it diſtinguiſhes gold; by the latter, ſilver. It was probably from him that the Egyptians learned to deſignate the perfection of the divine nature, of which they thought the ſun the pureſt and brighteſt emblem, by A CIRCLE, and the diſtinction pleaded for in that nature

by

by AN EQUILATERAL TRIANGLE; but it was the ſecond Hermes who flouriſhed four centuries after, to whom poſterity, as the fragment of Sanchoniatho in Euſebius informs us, are indebted for deciphering that hieroglyphic ſpecies of writing, and forming it into a regular alphabet. Taut was governor of Sais in the Upper Egypt, and the ſame Euſebius, citing Porphyry, acquaints us, that while the people, who inhabited the lower region of that country, were plunged in the depth of the groſſeſt idolatry, the whole Thebais united in acknowledging a ſupreme preſiding Spirit, whom they called CNEPH, upon which account they were excuſed from paying the public taxes, levied to defray the expenſes of maintaining the ſacred animals adored in the other cities of Egypt. "This ſupreme and uncreated god CNEPH," ſays my printed, but not yet publiſhed, account of the coſmogony, citing Euſebius, and guided by Cudworth, "the nations of the Thebais worſhipped with the pureſt rites; and ſymbolically repreſented by the figure of a being *of a dark-blue complexion*, holding a girdle and a ſceptre, with a royal plume upon his head, and *thruſting forth from his mouth an egg*. From this egg there proceeded another god, whom they denominated

nated PTHA; a term which Dr. Cudworth remarks is at present used among the Copts, to signify the Divine Being. Now Bishop Cumberland* deduces the term Cneph from a word which, in Arabic, signifies to *preserve*, or to cover any way, but especially *with wings*; an idea, adds the Bishop, who wrote before the modern discoveries in India, and had never heard of Veeshnu, which is very applicable to the Great Preserver of men. Plutarch, in his treatise *De Iside et Osiride*, expressly asserts the god Cneph to be without beginning and without end, and it is he who informs us that the inhabitants of Thebais, by whom the Deity was worshipped in such purity, were excused from paying the public taxes, levied on account of animal-worship. In succeeding ages, however, this pure worship of Cneph, the one God, the great Cause and *Preserver* of all things, was changed into an idolatrous adoration of the dragon, or *winged* serpent, CNUPHIS, whose superb temple at Elephantina in Upper Egypt is described by Strabo,† and of which the extensive ruins, even yet awfully magnificent, were visited by the modern traveller M. Savary.‡

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* Cumberland's Sanchoniatho, p. 14. Edit. 1720.

† Strabonis Geographia, p. 774. Edit. 1549.

‡ Savary on Egypt, vol. i. let. 13.

It was uſual with the leſs ancient Egyptians, after they had thus degenerated from the ſimplicity of their original theology, to repreſent the Supreme Being and his attributes by various emblems and hieroglyphics. They drew Cneph in the form of a ſerpent, which was with them, *as with the Indians*, the emblem of eternity, and they added to the body of the ſerpent the head of the ſharp-ſighted hawk. Their ideas being thus perverted, they, by degrees loſt ſight of the divine original, and at length, as I have before had frequent occaſion to remark was too generally the caſe in the ancient world, adored the ſymbol for the reality. In confirmation of what has been ſaid above, a paſſage from Philo-Biblius in Euſebius may be adduced, where Epeis, their greateſt hierophant and ſcribe, is ſaid to have aſſerted that the earlieſt and moſt venerated of the Egyptian gods was a ſerpent, "having a hawk's head, beautiful to look upon, who, if he opens his eyes, fills the univerſe with light in his firſt-born region; if he wink, it is darkneſs."*

The

* See the whole paſſage of Philo-Biblius, as given by Euſebius, in Præp. Evangel. p. 41, at C; Biſhop Cumberland's Sanchoniatho, p. 14; and the Hiſtory of Hindoſtan, vol. i. p. 74.

The reader will, I truſt, excuſe my citing, on this occaſion, an inedited part of my own Hiſtory; but, as I could only have repeated the ſame thing, I thought it beſt to uſe the ſame words; and it is alone the nature of the ſubjects in which I am engaged that has retarded its appearance, and compels me to be guilty of the indelicacy.

From theſe quotations it is evident, that, whoſoever might have been the author of it, a ſpecies of theology, very much reſembling the true, was once prevalent in Upper Egypt; where the firſt ſettlers probably took up their reſidence, however darkened that theology by the groſs ignorance and blind ſuperſtition of ſucceeding ages. The winged CNEPH produced the god PTHA; but the great god OSIRIS, the ſupreme indiviſible Εικτον, has yet been unnoticed, and he was profeſſedly the moſt high of the Egyptian gods; the primordial ſource from which thoſe ſubordinate deities emaned. It is OSIRIS, CNEPH, and PTHA, therefore, that form the true Egyptian Triad of Deity. As Oſiris was a title afterwards applied to the SUN, ſo Ptha was to the FIRE that iſſued from the ſolar orb, while Cneph was the mighty ſpirit, the ψυχη κοσμȣ, that pervaded and animated the whole world. Oſiris, the *gubernator mundi*,

mundi, is, therefore, on many Egyptian ſculptures, painted in a boat with two attendants; himſelf ſeated in ſupreme majeſty in the middle, and his attendants ſtationed at each end of the veſſel. In the illuſtrative engraving annexed, copied from an ancient gem, he is ſo deſignated; and its alluſion is too plain to need any more particular explanation.

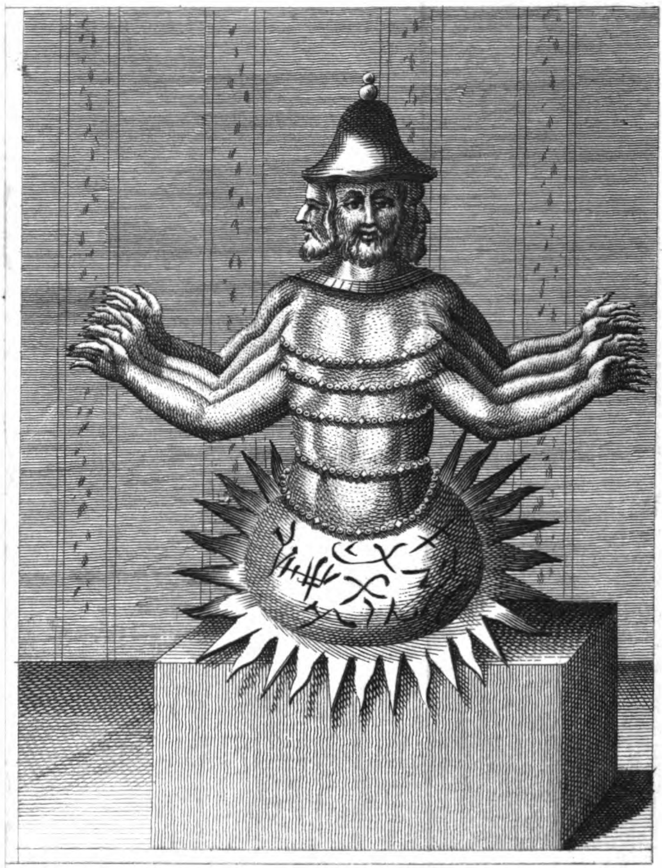
It has been obſerved, that, in the more ancient and refined theology of Egypt, the ſublime CNEPH, the being of a *dark-blue* complexion, is repreſented as having produced from his own infinite eſſence another god, whom they denominated PTHA: now CNEPH, the ſky-coloured winged ſpirit of Egypt, is no other than the Narayen of India, who is repreſented as a ſpirit of a *blue* colour, and floating upon the chaotic waters. Narayen and Brahma, therefore, are ſynonymous terms; and what is very remarkable, Brahma produces VEESHNU, a ſpirit likewiſe of a *blue* colour, in the very ſame manner in which Ptha is produced: for, in an ancient Shaſter, that deſcribes the CREATION, thus is the birth of Biſhen, or Veeſhnu, deſcribed.

" Bramha forthwith perceived the idea of things, as if floating before his eyes. He ſaid, LET THEM BE! and all that he ſaw became

real before him. Then fear ſtruck the frame of Bramha, leſt thoſe things ſhould be annihilated. O immortal Bramha! cried he, who ſhall preſerve thoſe things which I behold? In the inſtant, A SPIRIT OF A BLUE COLOUR ISSUED FROM BRAMHA'S MOUTH, and ſaid aloud, I will. Then ſhall thy name be Biſhen, becauſe thou haſt undertaken to *preſerve* all things."*

The Shaſter, from which this paſſage is quoted, is one of thoſe interpreted by Colonel Dow's PUNDEET, which, I think, may be ſafely cited as original, and as poſſeſſing ſtrong internal evidence of authenticity, ſince we may be as certain that the Pundeet had no more conſulted Porphyry than the worthy Colonel had read Euſebius. But let us inveſtigate the character of Φθας, or PTHA: Suidas, on this word, will let us into the ſecret of his real character. He ſays, Φθας Ἡφαιστος περα Μεμφιταις; Ptha is the god Vulcan of the Memphites: and Euſebius, citing Porphyry, confirms this; for he aſſerts the Egyptians thought that Ptha, *the god Vulcan*, was *generated* from Cneph, the moſt high creator. In this inſtance we have a remarkable and early proof not

* See Dow's Prefatory Diſſertation to his Tranſlation of Feriſhta, p. 47. Edit. 4to, 1760.



NUMEN TRIPLEX JAPONICUM.

not only of the corruption of the true faith, but the adoption of the Chaldaic philosophical theology by the Egyptians. For Vulcan is FIRE, the son of the SUN, Osiris, and the first deity in Manetho's dynasties, who reigned thirty thousand years, the imagined period of the sun's great revolution, which in reality, however, is but 25,920 years.* Ptha, then, was the same with the great first principle in the Chaldaic philosophy; it was the central, the all-pervading Fire, which, emaning from the sun, is diffused through the boundless universe. By the same kind of fatal delusion it was that a system, first of pantheism, then of naturalism, gradually infected the whole Asiatic world. The sublime character and attributes of the Deity they impiously degraded by the humiliating appellation of NATURE; while Nature herself, and its plastic powers, *originating* solely in the sovereign energies of the supreme creative source of all being, they as absurdly dignified by the majestic denomination of GOD. This supreme creative energy, this beneficent active principle, diffused through

 nature,

* The ancient astronomers, I mean those of the Platonic school, supposed the PRECESSION OF THE EQUINOXES to be after the rate of a degree in one hundred years; but the more accurate observations of the moderns have fixed that PRECESSION at the rate of a degree in seventy-two years.

nature, they diſtinguiſhed by various names; ſometimes it was Oſiris, the fountain of LIGHT, the SUN, the prolific principle by which that nature was invigorated; ſometimes it was the Πυρ ζωηγονιον, the life-generating FIRE, the divine offspring of the ſolar deity; and it was ſometimes called by an appellation conſonant to Ψυχη κοσμȣ, or the SOUL OF THE WORLD. Often too the ancients combined theſe three together, and of celeſtial LIGHT, FIRE, and SPIRIT, thoſe mighty agents in the ſyſtem of nature, formed one grand collective TRIAD OF DEITY.

The whole of what has been juſt obſerved reſpecting the FIRST VIVIFIC PRINCIPLE, the Πυρ ζωηγονιον and Ψυχη κοσμȣ, emaning from the primæval ſource of being, is viſibly of Chaldaic origin, and thence, through the medium of the Egyptians, the Stoic philoſophers doubtleſs had their doctrine of "the fiery ſoul of the world," by which they ſuppoſed all things to be created, animated, and governed. This univerſal ſpirit, infinitely extended, like the matter which it animated, was the only divinity acknowledged by that ſect, and is ſublimely deſcribed, by Virgil, in terms ſingularly congenial with the doctrine noticed before of thoſe Indian philoſophers,

phers, who assert that "GOD IS EVERY WHERE ALWAYS."

> SPIRITUS intus alit, totamque, infusa per artus,
> MENS agitat molem, et magno se corpore miscet.
>
> ÆNEID, lib. vi. v. 126.

However incongruous and even absurd to appearance may be the assertion, yet I have the respectable authority of Plutarch for dividing the Egyptian theology into two classes, the *spiritual* and the *physical:* the one was arcane, and revealed to the initiated alone; the second was of a less abstruse nature, palpable to the senses, and therefore better adapted to the capacity of the vulgar. By this clue, if allowed me, I shall be able to unravel the whole mystery, which, without it, appears to be, and in fact is, impenetrable. I would call that more ancient, or rather primæval, theology, described above as particular to the Thebais, THE SPIRITUAL AND PURE, for it certainly approaches to the purity of the patriarchal religion: to the less refined system, which prevailed in the Lower Egypt in later times, and which I am now going more particularly to unfold, I would give the name of PHYSICAL.

It is, however, very remarkable, that, whether we inveſtigate the former or the latter ſyſtem, a kind of TRIAD ſtill forces itſelf upon our notice; for, if we loſe ſight of Oſiris, Cneph, and Ptha, our attention is ſtill attracted by the joint operations of Oſiris, Iſis, and their ſon Orus. It is theſe diſtinguiſhed perſonages that ſuperintend the concerns of men, and wage unceaſing combat with Typhon, the determined enemy of the human race, the Lucifer of India. I have already, in a former volume, exhibited thoſe great outlines of the Egyptian theology, conſidered in a phyſical ſenſe, which more immediately point to the worſhip of Oſiris and Iſis, a worſhip ſo apparently indecent, but attempted to be explained by Plutarch, upon the principle of the earth's being impregnated by the generative warmth of the ſolar beam. The whole ſyſtem of the vulgar theology of Egypt ſeems to have been erected on that baſis; and even in that perverted and debaſed ſyſtem, the veſtiges of the grand primæval theology, and the doctrine of the three hypoſtaſes, governing the univerſe, are not wholly obliterated. Let us impartially examine the hypotheſis, and attentively conſider the purport of the varied allegory. In this inveſtigation, however, it is ſcarcely

ſcarcely poſſible to avoid a repetition of many circumſtances already recapitulated; ſince he, who would completely explore the Egyptian theology, is like one who travels through a vaſt labyrinth, where, amidſt a thouſand devious and intricate mazes, his path ſtill terminates in one central point, while his view is for ever bounded by one uniform object.

When the true knowledge of God, as a SPIRIT eternal and inviſible, was forgotten, and when all immediate intercourſe of the devout ſoul with that SPIRIT ceaſed in the line of Ham, the corrupted mind of man ſought out for a deity palpable to the ſenſes, a deity more ſuited to the degraded condition of his nature, and more comprehenſible by the narrowed faculties of his ſoul. Degraded, however, as that nature was now become, and leſſened as were thoſe faculties, no object inferior to that which is THE MOST GLORIOUS IN THE UNIVERSE could poſſibly ſucceed to the beautiful and ſublime image of Deity originally implanted and cheriſhed in the human breaſt. It was Oſiris, the SUN, the moſt ancient ſymbol of GOD, as well among the Pagans themſelves as among paganizing Jews, that alone was eſteemed, in the vulgar theogony of Egypt, as the great Creator of the world.

Osiris was not only the husband, but the brother, of Isis; and their love was so ardent, that they copulated in the very womb of their parent, and from that embrace Horus, their only son, the πρωτογονος θεος, or first-begotten god of the Egyptians, whose name may be traced to the Hebrew root AOR, *lux*, was produced. Isis, at once the *consort* and *sister* of Osiris, was the fruitful mother of all things; and, on the front of her majestic temple at Sais, under the synonym of Minerva, according to Plutarch, was this solemn and comprehensive description of her engraved: "I am every thing that hath been, that is, or that will be, and no mortal hath ever yet removed the PEPLUM, or veil, that shades my divinity from human eyes." In elucidation of this celebrated description of Isis, there is, in the second volume of Mountfaucon, a most curious and picturesque engraving of the goddess herself, which, that antiquary observes, exhibits at one view the whole plan of the religion of the Egyptians, considered in this physical sense, and may be called an abstract of it, equally forcible, though not so ample, as the celebrated fragment of antiquity that bears the name of MENSA ISIACA.

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It was copied by Mountfaucon from a painting on cloth, which, he tells us, forms the covering of a mummy now in the library of the bare-footed Auguſtine friars at Rome, and repreſents Isis Omnia, or Isis all things, which is a ſentiment exactly conſentaneous with that inſerted in a former page from Sir William Jones's literal Tranſlation of the Bhagavat, in which the deity of India ſublimely, though ſomewhat obſcurely, declares, Even I was even at the first, not any other thing; that which exists, unperceived, (veiled from mortal view,) supreme; afterwards I am that which is, and he who must remain am I. This is ſurely the ſame doctrine, expreſſed almoſt in the ſame language, and proves that Oſiris and Eſwara are the ſame deity, and that Iſis is not different, except in ſex, from Iſa, the god of nature perſonified, who, in the concluding ſtanza of that quotation, is ſaid to be every where always. The figure of Iſis on this hieroglyphic painting is in a ſitting poſture; upon her head reſts a large globe, or circle, in which are incloſed three others gradually diminiſhing in ſize: theſe circles Mountfaucon imagines to be the ſymbols of the four elements. The firſt and largeſt circle is white, repreſenting

representing the colourless air which surrounds the earth; the second circle is of a blue colour, emblematical of the cærulean waters of the ocean; the third circle is of a dark ash-colour, the true colour of the earth; the fourth circle is of a bright red, typical of the fire, and is placed in the centre, because fire gives light and heat to all things. It is remarkable that these four colours, if we except a little yellow intermixed for ornament, are the only colours made use of throughout the whole table, by which the designer probably intimated that all things were composed out of the four elements. The head of the figure is covered with a large *blue veil*, which flows down upon her bosom. By this circumstance our antiquary is perplexed, expressing his doubt whether it may be intended for a mystery; but surely it is entirely consonant to the description of her *whose veil no mortal hath ever removed*, and the blue colour of it evidently points to her descent from the celestial regions. She supports, with her extended arms, two tables, the fringes of which are blue and yellow, but the ground of the painting is red: these tables contain a variety of Egyptian sacred symbols, of various allusion. The bosom of Isis is exposed, and bears a cross similar to that called St. Andrew's

cross;

crofs; the allufion to which on Egyptian monuments has been before explained, and the conjecture concerning that allufion not a little corroborated by its pofition in this place; for, below this crofs, the body of Ifis is painted in little fquares of blue, red, and afh-colour, curioufly intermixed, down to the very feet, on which, in the Oriental manner, fhe fits. Immediately under the arms of Ifis, two large wings are expanded, ftretching on either fide to the very extremities of the table: In thefe the fame fignificant and myfterious mixture of colours is perceived; but thofe mentioned above, as allufive to the four elements, the red, the blue, the white, and the afh-colour, are principally predominant. Two BLACK SPHYNXES, with white head-dreffes, are couchant under the wings of Ifis: the fphynx was the Egyptian fymbol of profound theological myftery; it was, therefore, I have obferved, that they were placed in long avenues before the temples of their gods. They are painted black in allufion to the obfcure nature of the Deity and his attributes; and, poffibly, the white head-dreffes may allude to the linen tiaras that are wrapt round the head of the minifters of religion. Ifis is drawn *fitting*, to mark the permanent nature and centred ftability

bility of the univerſe, which ſhe repreſents, and which her wide-extended arms ſupport in a due equilibrium; while her vaſt overſhadowing wings ſignify the continual motion of the parts of nature, a motion which by no means diſturbs its general order, but diffuſes freſh animation and energy throughout the vaſt extent of creation. I prefaced theſe particular obſervations with remarking, that the Egyptian prieſts aſſigned to their myſterious ænigmas two different ſenſes; the one *phyſical*, referring to the operations of nature; the other *moral* and *theological*, alluding to the GOD OF NATURE. The phyſical ſignification of this allegory has been explained, and I cannot avoid believing but that, in a moral ſenſe, the figure of Iſis, thus adorned with wings, has an immediate alluſion to that primordial Cneph, or ſpirit, whoſe expanded and genial wings, at the beginning of time, brooded over and rendered productive the turbid waters of chaos.

Such was the phyſical and popular ſyſtem of belief inculcated on the minds of thoſe who were not admitted within the pale of initiation, into the more arcane and recondite theology, which deſcended from the venerable patriarchs. Of theſe, Abraham is aſſerted by

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ſome learned antiquaries to have been cotemporary with the ſecond Hermes, who obtained from him ſuch ample information concerning this and many other myſteries of the Hebrew creed, as enabled him to explain, with accuracy, the hieroglyphic ſymbols of them with which the elder Hermes had decorated the lofty walls of the temples of the Thebais. Of the innumerable books, however, aſſerted to have been written by this reviver of the ſciences and genuine theology of Egypt, only forty-two remained entire in the time of Clemens Alexandrinus, a Chriſtian father, who flouriſhed near the cloſe of the ſecond century.* Of theſe, ſome ſcattered remnants are ſuppoſed to have reached poſterity; but the genuineneſs of moſt of them may, with great juſtice, be ſuſpected; and it is in Jamblichus, on the Egyptian Myſteries, that the only undoubted veſtiges of the Hermaic writings, or of the ancient Egyptian theology, are to be found.

One of the moſt ancient maxims by which they expreſſed the inſcrutable nature of God was, that his throne was centred in the boſom of intenſe darkneſs; by which they doubtleſs intended to ſhadow out the EN SAPH, or

* Vide Stromata, cap. iv. p. 757, edit. Potter.

or infinite unfathomable abyss, in which, according to the Hebrews, the awful arcana of the Godhead lay concealed from mortal view. Hence, under the symbol of Harpocrates, the god of silence, with his finger severely pressed upon his closed lips, as exhibited upon the engraving annexed, a symbol constantly occurring on all the gems and sculptures of Egypt, allusive to their sacred rites, a profound and inviolable secrecy in religious matters was forcibly inculcated upon the worshipper. Of this sentiment actually existing as a fundamental axiom in the Egyptian theology, Damascius, cited by Dr. Cudworth,* affords the following remarkable attestation: *μια των ὀλων Ἀρχη σκοτος ἀγνωστον ὑμνουμενη, και τουτο τρις ἀναφωνουμενον ουτως*, "there is ONE principle of all things, praised under the name of the UNKNOWN DARKNESS, and this THRICE repeated." There is also to be found in the writings of Hermes Trismegist, a second maxim, which is exceedingly important to be noticed here, because highly illustrative of what will follow relative to the globe, the serpent, and wings, by which their notions of a Trinity in the divine nature were symbolized. The following sublime definition of Deity is to

* See Intellectual System, vol. i. p. 354, edit. Birch.

to be found in thoſe books: *Deus circulus eſt, cujus centrum ubique, circumferentia nuſquam*; or, GOD IS A CIRCLE, WHOSE CENTRE IS EVERY WHERE, BUT WHOSE CIRCUMFERENCE IS NO WHERE TO BE FOUND. This geometrical figure was conſidered as the moſt perfect of all thoſe made uſe of in that ſcience, and as comprehending in itſelf all other imaginable figures whatever. Hence it aroſe, that nearly all the Egyptian hieroglyphics, illuſtrative of the divine nature, were adorned with circular emblems; and that almoſt all the temples of Egypt were ſculptured with the ſymbol under conſideration. This, probably, is one reaſon why Oſiris is conſtantly depicted ſitting on the flower Lotos, of which both the fruit and the leaves are of a circular form, at once emblematical of the perfection of the Deity, as well as poſſibly alluſive to the rapid circular motion by which every thing in nature revolves. It is, therefore, impoſſible for any ſymbol to be more expreſs upon the unity of God than the hieroglyphic CIRCLE, or ORB, above alluded to.

And yet in the following paſſage, extracted by Kircher,* from the Triſmegiſtic books, and which I give in that father's Latinity, the conceptions

* Vide Œdipus Ægypt. tom. iii. p. 576.

conceptions of Hermes, in regard to a Trinity, are equally decisive. *Una sola* LUX *fuit intellectualis ante lucem intellectualem, et fuit semper* MENS *mentis lucida; et nihil aliud fuit hujus unio, quam* SPIRITUS *omnia connectens.* "There hath ever been one great intellectual LIGHT, which hath always illuminated the MIND; and their union is nothing else but the SPIRIT; which is the bond of all things." Here the LIGHT, which is the Kadmon of the Hebrews, the MIND, which is the Νȣς of the Platonists, and the connecting SPIRIT, plainly manifest to us the three hypostases of a purer theology. But lest this authority, from the general suspicion which shades the fragments of Hermes, should appear insufficient, let us hear another author, a Platonic philosopher, to whom Proclus gives the exalted title of *Divine*; to whose keen exploring eye all the profound mysteries of the Egyptian theology were laid bare; and who wrote, while the undoubted Trismegistic books were in being. Jamblichus, in his celebrated book *De Mysteriis*, professing to give a genuine account of the theological opinions propagated by Hermes, writes as follows: προςαττει Ἑρμης θεον τον Ἠμηφ, των ἐπȣρανιων θεων ἡγȣμενον; that is, "Hermes places the god EMEPH (or CNEPH) as the prince and ruler

over

over all the celestial gods." Now EMEPH is no other than CNEPH, who produced, in the manner before-mentioned, the deity Ptha, whence the famous word HEMP-THA, denoting their relation and indissoluble union: before which Emeph, however, he tells us, the same Hermes placed one primordial source of all being; *ον και Ἐικτων ἐπονομαζει ἐν ῳ το πρωτον ἐςι νουν και το πρωτόν νοητον, ὁ δη και δια σιγης μόνης θεραπευεται*; "him whom he calls EICTON, in whom is the first of intelligences, and the first intelligible, and who is adored only in silence." After these two, Hermes places the *δημιουργικος Νους*, the DEMIURGIC MIND, which, in the Egyptian language, he says, is called *Αμων*, AMMON; but is sometimes denominated PTHA, the Vulcan of the Greeks; and at other times OSIRIS, according to its various operations and energies. But, what is very remarkable, as being entirely consonant with the Hebraic notions on this subject, Jamblichus adds, as companions to the *Νους δημιουργικος, και της Ἀληθειας προστατης, και Σοφιας*, or the guardian of TRUTH, (that is, the Ruah Hakkodesh, the SPIRIT OF TRUTH,) and WISDOM, the Cochma of the Hebrews. Surely it is impossible for language to be more decided than this, or any thing more expressly

to the purpose than the whole of the chapter whence these extracts are made.* It should not here be forgotten, that Hermes is by Suidas asserted to have obtained his very name of Τρισμεγιστος from the plain allusions to a divine Triad to be found in his writings.

From the whole of what has been observed relative to the sacred symbolical sculptures of Egypt, as well in the pages immediately preceding, as in former parts of this Dissertation, three facts are indubitably established. The first is, than an orb, or circle, being the most complete figure in the whole science of geometry, was esteemed by them the most expressive emblem of the Omnipotent Father of the universe, the incomprehensible EICTON, the supreme OSIRIS, in his highest intellectual character, undegraded by physics; that first ineffable Numen, whose centre is every where, but whose circumference is no where to be found. We are, therefore, authorized in applying this expressive symbol to the first hypostasis in the Christian Trinity. The second demonstrative point is, that the serpent, from its great vigour and revirescence, was consider-

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* For these four respective quotations, see Jamblichus de Mysteriis, sect. 8, cap. iii. p. 159. Edit. Gale, fol. Oxoniæ, 1678.

ed as an equally picturesque symbol of ETERNITY; and, from its subtlety, of WISDOM. On this account it was thought the properest hieroglyphic to represent the demiurgic Mind, or Agathodaimon of the Egyptians, allusive to whose operations there were, in the temples of Egypt and Tyre, two remarkable sculptures; the former, that described from Eusebius, "as having a hawk's head, beautiful to look upon, who, if he open his eyes, fills the universe with light;" the latter, designated in the attitude of encircling in the genial folds of his warm and prolific body the mundane egg, that is, the universe, and making it productive. This curious emblem the reader may see engraved from Vaillant, in the second volume of Mr. Bryant's Analysis, and he will hereafter find it in the first volume of this History, on that plate which exhibits the bull of Japan breaking, with his horn, the egg of chaos. This emblem, therefore, of eternity and wisdom, this image of the energy of creative power, we consider as referring to the eternal Logos in the Christian Triad; to that quickening WORD *by whom all things were made, and without whom was not any thing made that was made.* Additional evidence, I am confident, need not be added to the accumulated proofs

previoufly adduced, that by fculptured wings, (the fymbol of air and wind,) ever extended to overfhadow and defend, the Egyptians defignated their famous Cneph, and though, in this refpect, from their obfcure notions about the Trinity, as before obferved, they manifeftly confounded the order of the hypoftafes, becaufe the demiurgic Ptha is made to proceed from Cneph, yet, by the latter, they doubtlefs meant to typify the facred perfon to whom we apply it, the incumbent SPIRIT *that moved upon the face of the waters.* If, now, we confult the Ifiac or Bembine table, an account of which has been given in a former page; or if we caft our eye upon the Pamphylian obelifk engraved in Kircher, or indeed on any of the portals of the Egyptian temples, copied in the accurate volumes of Pococke and Norden; for, the fronts of all are invariably decorated with it; we fhall find their conceptions on this fubject fully expreffed by the very picturefque and beautiful hieroglyphic fo often alluded to in thefe pages, exhibiting a central ORB, with a SERPENT, and WINGS proceeding from it. It was principally to difplay this hieroglyphic on the very fpot where it has flourifhed for near 4000 years, an irrefragable monument of the exiftence in the old

Egyptian

Egyptian theology, derived from the venerable patriarchs in the infancy of time, of a dogma, falſely aſſerted to have been the invention of the Platonic philoſophers 1500 years after, that I cauſed that ſuperb portal of the grand temple of Luxore to be engraved from Norden's deſigns, which forms the frontiſpiece of the third volume of this work. He will find it likewiſe delineated on a ſeparate plate, and upon a larger ſcale, from the ſame author's deſign of the celebrated temple of Iſis, in the Iſle of Philaë.

Kircher, treating of the Pamphylian obeliſk, on which venerable monument of antiquity this hieroglyphic ſtands firſt in order, cites a variety of authorities, and, in particular, that of Abenephius, an Arabian writer, and a fragment imputed to Sanchoniatho, in teſtimony that the Egyptians really did intend by this ſymbol to ſhadow out Θεον τριμορφον, a triform Deity. I ſhall not, however, trouble the reader with a multitude of conjectures which he may think viſionary, or of authorities which he may conſider as doubtful. The true meaning of the ſymbol is only to be found in an impartial inveſtigation and patient compariſon of their theological ſentiments, as repreſented by writers of high reſpectability and undoubt-

ed authenticity *in the Pagan world*, who can be ſuſpected of no intereſt to warp, and no prejudice to miſlead, them. That inveſtigation, and that compariſon, have now been made by me; and the reſult of the whole is, that, if Proclus and Jamblichus are deſerving of credit, the moſt ancient Egyptians actually did entertain notions, though confuſed and obſcure, of the doctrine which is the object of this extenſive Diſquiſition.

CHAPTER

CHAPTER III.

An Account of the Trinity of Divine Persons in the Hymns attributed to ORPHEUS. — *Conjectures concerning the Age and History of that obscure Personage.* — *His Doctrines inculcate a Species of* PANTHEISM, *and are a Mixture of the Principles propagated in the* MAGIAN *and* HERMETIC *Schools.* — *All, however, to be met with in the ancient* INDIAN SASTRAS. *Proofs of the Assertion adduced from various Passages in the* BHAGVAT GEETA. — *The allegorical Hypostases in the Orphic Trinity,* LIGHT, COUNSEL, *and* LIFE; *very much resembling the* SEPHIROTH *of the Hebrews; possibly copied from their Books, or else the Result of Patriarchal Traditions diffused through Asia in the Time of* ORPHEUS. — *The Samothracian* CABIRI, *or* THREE MIGHTY ONES, *are next considered, and the Transportation of that Worship into Italy; which laid the Basis of the joint Adoration of Jupiter, Juno, and*

and Minerva, the TRIAD *of the* ROMAN *Capital.*

OBSCURITY veils in her deepeſt ſhades every circumſtance that relates to the origin, the age, and the country, of ORPHEUS. The very exiſtence of ſuch a perſon has, in conſequence, been denied by ſome writers of antiquity; while, by others, no leſs than ſix different Orpheuſes have been enumerated. From the circumſtance of there being ſo many of this name enumerated, there ariſes evident proof, that, in the remoteſt æras, ſuch a perſon actually flouriſhed, and the multiplication of them may be accounted for by the ſame argument uſed before in regard to the multitude of ſucceſſive Zoroaſters, and the two Hermes, viz. that of the Metempſychoſis, in which the ſoul of the firſt eminent perſon was thought to inſpire thoſe who were afterwards diſtinguiſhed in the ſame line of genius and ſcience. In regard to Orpheus, without entering into uſeleſs diſcuſſion, we may remark, that the moſt ancient and genuine Orpheus, from whom the Greeks derived all the grand myſteries of their theology, and all the profound arcana of philoſophical ſcience, is generally allowed to have been of Thracian origin, to have

have lived before the Trojan war, and to have travelled into Chaldea and Egypt, where he drank deep at the fountain of the Magian and Hermetic doctrines.

The whole system, however, of the Orphic theology, whosoever he was, is to be found in India. The sacred stream of that theology rolled first into Egypt in a direct and copious flood; it flowed thence into Greece, but in its progress the current was divided and its waters defiled. That grand principle of both the Trismegistic and Orphic religion, recorded by Proclus,

Ζευς κεφαλη, Ζευς μεσσα· Διος δ' εκ παντα τετυκται·*

" Jove is the head and middle of all things: all things were made out of Jove;" is perfectly consentaneous with the often-cited extract from the Bhagavat relative to the Indian deity, who is affirmed to be " all that is, and every where always." The Orphic maxim that the divine Essence embraced, and was intimately diffused throughout, the essence of every created being, is to be met with in every page of the Geeta. Orpheus, however, does not appear so scrupulously to preserve the unity of

* Proclus in Timæo, p. 95.

of the Deity unviolated. He has, as it were, infinitely partitioned out the το μεγαλον σωμα Ζηνος, the immense body of Jupiter, and peopled the universe with subordinate Deities; but the Geeta, in the following sublime passage, preserves that unity, and exhibits not the divine Essence divided, but all nature in its wonderful diversity, collected and arranged in harmonious order *within* the infinite expanded essence of God. At the earnest request of Arjoon, the Deity discloses to him his supreme and heavenly form, adorned with celestial robes and chaplets, anointed with heavenly odours, diffusing a glory like the sun suddenly rising in the heavens with a thousand times more than usual brightness. — " The son of Pandoo then beheld *within the body of God*, standing together, the whole universe divided forth into its vast variety. He was overwhelmed with wonder, and every hair was raised an end. He bowed down his head before the God, and thus addressed him, with joined hands." &c. Geeta, p. 90.

The great difference, between the Brahmanian system of theology and that of the Grecian philosophers, consists in this, that the former were too much inclined to spiritualize, the latter to materialize, every thing: with the

former

former all is Atma, ſpirit, and Maia, illuſion; in the mind of the latter, for the moſt part, ſenſible objects predominate, and the univerſal phænomena were reſolved into motion and matter: I ſay *for the moſt part*, ſince it would be equally unjuſt and untrue to deny that many of the Greek philoſophers, and, in particular, Pythagoras and Plato, had very ſublime conceptions of a Supreme Deity, diſtinct from all matter; the exhauſtleſs fountain of all being; the eternal ſource of all benevolence. Indeed Orpheus himſelf, the father of the Greek theology, amidſt many corruptions in the writings imputed to him, divulged this ſublime truth; and, what is very remarkable, while he is thus expreſs upon the exiſtence and unity of a Supreme God, he as decidedly points out to us the triple diſtinction in his nature contended for, and which ever ſeems to have accompanied that notion in the mind of even the unenlightened Pagan.

The theologic doctrine of Orpheus was abridged by Timotheus, the chronographer, in his Coſmopœia, a book long ago extinct, but his abridgement has been preſerved for poſterity by Suidas, by Cedrenus, and in the Chronica of Euſebius, a writer not forward to acknowledge any traces of true religion in a heathen

heathen writer. According to Timotheus in Cedrenus,* Orpheus asserted the existence of an eternal, incomprehensible Being, Δημιουργον ἁπαντων, και αυτου του αιθερος, και παντων των ὑπ᾽ αυτον τον αιθερα; "the Creator of all things, even of the æther itself,† and of all things below that æther." This doctrine is surely very different from that of Atheism imputed to Orpheus; and, though coming to us through the page of Timotheus, a Christian writer, is more likely than the other to have been the genuine theology of Orpheus, on account of the known veneration entertained for his writings by the two most enlightened sects of philosophers in Greece, the Pythagoreans and Platonists, who were the express assertors both of a Supreme Being and the immortality of the soul. The account proceeds to state that this Supreme Δημιουργος is called ΦΩΣ, ΒΟΥΛΗ, ΖΩΗ; Light, Counsel, and Life.‡ Suidas, wonderfully corroborating the whole of this hypothesis, adds, ταυτα τα τρια ονοματα μιαν δυναμιν

* Cedreni Chronograph. p. 46.

† The word ÆTHER must here be understood in the sense of the Chaldaic philosophers, the more refined matter in which the celestial bodies float; the AKASH, or FIFTH ELEMENT of the *Brahmins*.

‡ Cedreni Chronograph. p. 47.

δυναμιν απεφηνατο; "these *three* names express only *one* and the *same* power:"* and Timotheus concludes his account by affirming, that Orpheus, in his book, declared, δια των αυτων ονοματων μιας θεοτητος τα παντα εγενετο, και αυτος εςι τα παντα; "that all things were made by one Godhead in THREE NAMES, and that this God is ALL THINGS."†

In this most ancient and recondite theology of Orpheus, beside the more general feature of affinity apparent in some parts of it to the true, it ought to be noticed as bearing, in respect to its threefold distinction of the divine Essence into Light, Counsel, and Life, particular resemblance to the three Sephiroth of the Hebrews; for, in Light, who does not perceive an imitation of the famous KADMON, the pure Light, the radiant CROWN of the three great splendors? In Counsel, is not the heavenly Wisdom, the second Sephiroth, equally conspicuous? And in Life is not the heavenly BINAH, the third of those Sephiroth, recognized? that holy, that quickening Spirit, who is in Scripture not only affirmed *to give life*, but to be THE SPIRIT OF LIFE.‡ Since Orpheus

* Suidas in voce Orpheus.

† Timothei Cosmopæia, p. 61.

‡ Romans, viii. 2.

pheus is acknowledged to have penetrated deeply into the arcana of the Egyptian myſtic theology, and ſince Abraham, Joſeph, and other Hebrew patriarchs, during their long reſidence in that country, doubtleſs impreſſed upon the minds of the higher order of the Egyptians many ſublime precepts of the true theology, this ſimilarity between the Orphic and Hebrew theology is by no means to be wondered at. From the ſame quarter he aſſuredly borrowed his idea of the gloomy and boundleſs Chaos inveſting all things, and the primæval Light and Love that broke through and diſſipated the incumbent darkneſs.

Leſt the reader, however, ſhould be inclined to doubt the authenticity of Pagan doctrines deſcending to us through a Chriſtian medium, I ſhall now produce an extract or two from a writer who can by no means be ſuſpected of any partiality to tenets propagated in the Chriſtian world; and theſe will evince ſo cloſe an union of ſentiment with what has been preſented to him from Timotheus and Suidas, as cannot fail of vindicating thoſe authors from the ſuſpicion of miſrepreſentation. Proclus, upon the Timæus of Plato, preſents us, among others, with the following verſes, as the genuine production of Orpheus, which

are

are as express upon the Unity, as another passage which I shall presently cite from the same author is upon a Triad of hypostases in that Unity.

Ζευς βασιλευς· Ζευς αὐτος ἁπαντων ἀρχιγενεθλος·
Εν κρατος, ἑις δαιμων γενετο, μεγας ἀρχος ἁπαντων·

"Jupiter is the king, Jupiter himself is the original source of all things; there is ONE Power, ONE God, and ONE great Ruler over all."* The other passage is from the same author, who, in the course of his Commentary upon the Timæus, having noticed the divine Triad of Amelius, a Platonic philosopher, cotemporary with Plotinus, as consisting of *a threefold Demiurgos*, and *Opifex of the world*, or, to use his own words, *Νους τρεις, Βασιλεις τρεις, τον Ὀντα, τον Ἐχοντα, τον Ὁρωντα·* that is, *three Minds, three Kings, Him that is, Him that hath, and Him that beholds*; most remarkable expressions surely to fall from the pen of a heathen writer; immediately after, in terms as remarkable, subjoins, *τουτους ὑν τρεις νοας και δημιουργους ὑποτιθεται, και τους παρα τω Πλατωνι, τρεις βασιλεας, και τους παρ᾽ Ὀρφει τρεις,* ΦΑΝΗΤΑ, *και* ΟΥΡΑΝΟΝ, *και* ΚΡΟΝΟΝ, *και ὁ μα-*

λιστα

* Proclus in Timæo, p. 95.

λιςα παρ' αυτω Δημιουργος ὁ Φανης ἐςιν·* "Amelius, therefore, ſuppoſes theſe three Minds, and theſe his three demiurgic Principles, to be the ſame both with Plato's three Kings and Orpheus's Trinity of PHANES, URANUS, and CHRONUS; but it is PHANES who is by him ſuppoſed to be principally the Demiurgus." To this I muſt be permitted to add, on the authority of my guide through this vaſt labyrinth of antiquity, Dr. Cudworth, that, in an inedited treatiſe of Damaſcius, περι αρχων, that philoſopher, giving an account of the Orphic theology, among other things, acquaints us, that Orpheus introduced τριμορφον Θεον, a triform Deity.† I have been thus particular in regard to Orpheus, becauſe, as I before obſerved, his numerous writings, or, at leaſt, thoſe imputed to him, are ſuppoſed to be the rich and abundant ſource whence all the ſyſtems both of theology and philoſophy that afterwards appeared in Greece were derived.

Whoever will read the GEETA with attention, will perceive, in that ſmall tract, the outlines of nearly all the various ſyſtems of theology in Aſia. That curious and ancient doctrine of the Creator, being both male and female,

* Proclus in Timæo, p. 96.

† See Cudworth's Intell. Syſt. vol. i. p. 304.

female, mentioned in a preceding page to be designated in Indian temples by a very indecent exhibition of the masculine and feminine organs of generation in union, occur in the following passages: " I am the *Father* and the *Mother* of this world; I plant myself upon my own nature, and create again and again this assemblage of beings: I am Generation and Dissolution, the place where all things are reposited, and the inexhaustible Seed of all nature: I am the Beginning, the Middle, and the End, of all things." In another part, he more directly says, " The great Brahme is the womb of all those various forms which are conceived in every natural womb, and I am the Father that soweth the seed." P. 107.

I do not at present intend to enter into the investigation of the physics of Orpheus and the other Greeks, but there are two passages of the Orphic writings, the former cited by Damascius, and the latter by Proclus, and therefore probably genuine, which are so remarkably consonant to the above-cited passages, that I am certain the inquisitive reader will excuse my inserting them: they afford proof beyond contradiction in what country the idea originated, and the sentiments as well as the language in which they are conveyed,

have ſuch cloſe affinity to each other, as would incline us to think the Orphic extracts nothing more than a literal tranſlation of the more ancient, venerable, and authentic, production of India.

Damaſcius, treating of the fecundity of the divine nature, cites Orpheus as teaching *that the Deity was at once both male and female*, ἀρσενοθηλυν αὐτης ὑπεστησατο, προς ἐνδειξιν της παντων γεννητικης ὀσιας,* *to ſhew the generative power by which all things were formed.* Proclus, upon the Timæus of Plato, among other Orphic verſes, cites the following:

Ζευς ἀρσην γενετο, Ζευς ἀμβροτος ἐπλετο νυμφη.†

"Jupiter is a man; Jupiter is alſo an immortal maid." Nay, in the ſame commentary, and in the ſame page, we read that all things were contained εν γαστερι Ζηνος, IN THE WOMB OF JUPITER. As this ſubject, however, is deeply connected with the phyſics of Greece, upon the inveſtigation of which I have declared it is not my intention *at preſent* to enter, I ſhall not farther prolong this account of the Orphic ſyſtem of theology; a ſyſtem with which the ſpeculations

* Damaſcius apud Cudworth, vol. i. p. 302.

† Proclus in Timæo, p. 95.

ſpeculations of philoſophy are ſo intimately, ſo inſeparably, blended.

In this ſurvey of the Eaſtern Triads of Deity, the great gods CABIRI, who, according to Herodotus, had a temple at Memphis, into which it was unlawful, for any, except the prieſts, to enter, ought by no means to be omitted; but ſuch complicated difficulties attend the inveſtigation of their hiſtory and character, and ſo little uſeful information would reſult from the inquiry, that I ſhall add nothing more concerning them than that the moſt ancient of theſe Cabiri, or Dioſcori, as they were ſometimes called, are ſaid by Cicero to have been in number THREE, and their names Tretopatræus, Eubuleus, and Dionyſius.* All that can be with truth averred concerning them is, that they were eſteemed as the THREE MIGHTY GUARDIAN GENII of the univerſe, or rather the various parts of that univerſe phyſically conſidered, and that they were worſhipped in Samothracia, with rites which were amongſt the moſt myſterious and profound in all antiquity. One curious circumſtance, however, concerning them, it is in my power to relate; for, as Hecate, from her threefold nature, or office, was honoured in

* Cicero de Natura Deorum, lib. iii.

Greece with an anniversary festival, celebrated in a place where *three ways met*, so were the Ἄνακες, or gods Cabiri, honoured with another, called from them Ἀνάκεια. The sacrifices offered at this solemnity, says Potter, in his account of the Grecian festivals, were called ξενισμοι, because those Deities were ξενοι, or strangers; and they consisted of *three offerings*, which were denominated τριτυαι.*

As the above account of these obscure personages may appear, from its conciseness, unsatisfactory, I shall add to it what the most able defender of this doctrine that ever wrote has said concerning the Cabiric worship in his transient retrospect upon the Pagan Trinities. This extract will both serve as an apology for the necessary brevity I have observed, and tend farther to elucidate the obscure subject. "Who these Cabiri might be, has been matter of unsuccessful inquiry to many learned men; the utmost that is known with certainty is, that they were originally THREE, and were called, by way of eminence, THE GREAT or MIGHTY ONES; for that is the import of the Hebrew word Cabirim. And of the like import is their Latin appellation PENATES. *Dii per quos penitus spiramus, per quos habemus corpus*,

* Potter's Archæologia Græcæ, vol. i. p. 366.

*corpus, per quos rationem animi possidemus.** *Dii qui sunt intrinsecus, atque in intimis penetralibus cæli.*"†

The worship of a triple power under the former name, Dr. Horsley is of opinion was carried from Samothrace into Phrygia by Dardanus, so early as in the ninth century after the flood. The Trojans imported it from Phrygia into Italy; and he asserts, that vestiges of this acknowledgement and adoration of a Trinity are visible in the *joint* worship of Jupiter, Juno, and Minerva, the TRIAD of the Roman capitol.

"This worship, therefore," observes the Bishop, "is plainly traced back to that of the THREE MIGHTY ONES in Samothrace, which was established in that island, at what precise time it is impossible to determine, but earlier, if Eusebius may be credited, than the days of Abraham."‡

In testimony of what the learned Bishop has asserted in regard to the introduction of the Trojan gods by Æneas, though it be scarcely

* Macrobii Saturnalia, lib. iii. cap. 4.

† Varro apud Arnob. lib. iii. p. 123.

‡ See Bishop Horsley's Tracts, p. 44, edit. oct. 1789.

ſcarcely neceſſary to cite that well-known paſſage in Virgil,

> Sum pius Æneas, raptos qui ex hoſte PENATES
> Claſſe veho mecum;

yet it will be highly corroborative of his ſucceeding aſſertion, that the Cabiri and Dii Penates were of kindred origin, to bring before the view of the reader another paſſage in the Æneid, where Auguſtus, under the joint protection of the Penates and Dii Magni, is repreſented as leading his troops to battle againſt thoſe of Anthony and Cleopatra,

> Hinc Auguſtus, agens Italos in prælia, Cæſar
> Cum patribus, populoque, *Penatibus* et *Magnis Dîs*,
> Stans celſa in puppi.
>
> Æneid, lib. viii. 678.

But this was not the firſt period of the introduction of this notion at Rome; the famous triple figures of ſylvan deities dug up in Italy, and called by antiquaries HETRUSCAN, are proofs of this aſſertion. In moſt of thoſe countries, where the Romans extended their arms and propagated their theology, the number *three* was conſidered as ſacred, and a divine *Triad* was worſhipped. In the 54th plate of Mountfaucon's Supplement, in his account of Gaulic

Gaulic Antiquities, may be ſeen aſſemblages of deities in triple groups. In one of theſe groups it is not a little remarkable that the centre figure hath ſhoes on his feet, as if of ſuperior dignity, the other two figures, as if ſubordinate, are bare-footed. In Gruter, too, may be ſeen deities in triple groups, worſhipped by the ancient Germans, which they called MAIRÆ; and one is thus inſcribed: *In honorem Domus divinæ Diis Mairabus*; in honour of the DIVINE HOUSE to the goddeſſes Mairæ. Theſe goddeſſes were, indeed, rural deities, as were the triple SULEVÆ and VACALLINEHÆ, alluded to before of the Hetruſci; but this notion is eaſily to be accounted for in the debaſed theology of thoſe who made the Earth the grand primæval deity, and adored it under the female form of Cybele, the mother of gods and men. From theſe additional inſtances we ſee how remarkably, throughout all the periods of antiquity, this humour of dividing every thing into THREE diſplayed itſelf; and whence, except from the ſource from which I have derived it, could this general, but mutilated, tradition of a triune God have originated? The FATES, thoſe relentleſs ſiſters who weave the web of human life, and fix the inevitable doom of mortals,

were *three*; the FURIES, the dire dispensers of the vengeance of heaven for crimes committed upon earth, were *three*; the GRACES, who were honoured as divinities, and had a thousand altars and temples erected to them in Greece, were *three*; and the celestial MUSES, according to Varro, were originally included in the same solemn and mysterious number.

CHAPTER

CHAPTER IV.

The PERSIAN *Trinity investigated.—It consisted of three allegorical Personages, denominated* OROMASDES, MITHRAS, *and* AHRIMAN.—*Their respective Office and Attributes described.*—MITHRAS *himself often denominated* TRIPLASIOS, *or Threefold; sometimes the* MEDIATOR.—*The Doctrine patriarchal, originating from the Conviction that Man is a* FALLEN CREATURE, *wanting a Mediator.*—*Hence the* STARS *and* PLANETS, *or at least, the Genii that guided their Orbs, considered as Mediatorial also, and on this Basis the* SABIAN *Superstition erected itself.*—*The* DAPHNIC *Festival of Greece.*—*Remarkable Resemblance between the Persian* AHRIMAN, *the Indian* SEEVA, *and the Egyptian* TYPHON.—*The Battle of the Gods an astronomical Allegory of the ancient Persians.*—*The Assertion, that the Idea of a Trinity in the Divine Essence was first introduced into the Church by Platonizing Christians, false, since this patriarchal Distinction*

tion in the Godhead was immemorially diffused through all the GREATER ASIA.

WE come now, in the progreſs of our extenſive inveſtigation, to conſider the *veſtiges of this doctrine*, which is all that is contended for, ſince, in its true character and undepraved purity, it exiſts only in the Chriſtian world, among the ancient Perſians; and we find thoſe indubitable, though corrupted, veſtiges remaining in their THREE GREAT DEITIES, Oromaſdes, Mithra, and Ahriman. Of theſe deities, indeed, two are ſubordinate and finite, and their diſpoſitions and attributes are repreſented as various, and even oppoſite. But I have not undertaken ſo much to account for its perverſion, as to record and aſcertain the fact of this notion of a TRIAD OF DEITY being radically interwoven in the theological codes adopted in almoſt every region of Aſia; Aſia, where the ſublime ſyſtem of the true religion was firſt revealed, where the pure precepts it inculcates were firſt practiſed, and where unhappily its leading principles were earlieſt adulterated. The Almighty, however, hath not left himſelf without a witneſs amidſt the degrading ſuperſtitions and the falſe philoſophy of the degenerate Aſiatics.

In

In examining the Persian Triad, the first distinguishing feature which presents itself to our view, and which must irresistibly attract the notice, and excite the wonder, of even the sceptic to the more exalted Triad of Christianity, is, the character of Mithra, THE MIDDLE GOD, who is called THE MEDIATOR. Now the idea of a Mediator could alone originate in a consciousness of committed crimes, as well as a dread of merited punishment, and the first dawn of a Mediator among mankind darted into the mind of Adam, after he had committed the great transgression which exiled him from Paradise, and after his beneficent Judge had declared that *the seed of the woman should bruise the head of the serpent*. It was this glorious, but remote, prospect of the grand Intercessor of the human race, to appear in the due time of Omnipotent wisdom, that made exile tolerable to our parents, and disarmed that death, which they were doomed soon to undergo, of all its novel and ghastly horrors. It was this hope of a spotless Mediator to emerge from the dark bosom of futurity that animated the minds of the patriarchs during their toilsome migrations throughout the East, and under all their persecutions from age to age sustained, and still sustains,

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the ſpirit of the virtuous among the Hebrews. Infatuated men, your Mediator is arrived! Hear, and obey the ſummons of your God!!!

Far beyond all the periods to which human annals aſcend, mankind have been uniformly impreſſed with the notion that they are *fallen creatures*. The conviction of their being ſpirits degraded from their original rank in the creation, forms the baſis of the Metempſychoſis of the Indians, a people only ſecond in antiquity of all the nations upon the earth. Whence could this univerſal idea of corrupted nature and degraded ſtation originate, but in ſome obſcure traditions of the *fall*, handed down, through a long revolution of ages, from the parent of the human race? Whence could this univerſal belief in reſtoration to primitive purity to be obtained through the means of a *Mediator*, whether Mithra or Veeſhnu, ariſe, except from the ſame genuine though diſtant ſource? Fatally for the happineſs of mankind, amidſt the rapid growth of crimes on the one hand, and the gradual increaſe of ſuperſtition on the other, though the conſciouſneſs of their degeneracy remained, the knowledge of the *true Mediator* was eraſed from their minds.

While

While hardened Vice, however, openly braved the vengeance of the ſkies, humble and timorous Piety ſtill lifted to heaven, in ſilence, the imploring eye, and extended, with diffident hope, the ſuppliant hand. The awful, the immenſe diſtance of the ſupreme all-ruling Intelligence, whom they ſuppoſed to have his throne on the extreme verge of exiſtence in the central abyſs of light and glory, and, though not totally regardleſs of terreſtrial concerns, inacceſſible, except by beings of a more pure and elevated nature, induced them to explore the ætherial regions for interceſſors among the higher and nobler orders of created beings. The devotion of the Chaldæans to aſtronomy, and their conſequent veneration of the hoſt of heaven, has been repeatedly noticed: it was not, however, to the orb itſelf, but to the ſpirit which was thought to reſide in that orb, to be the ſoul of it, and to direct its courſe through the expanſe of heaven, that they addreſſed their prayers. They flattered themſelves with the hope that thoſe benign ſpirits would act as their Mediators with the Supreme Power, whoſe nature they but obſcurely comprehended, at whoſe majeſty they trembled, and from whoſe vengeance they ſhrunk: and that, if they proved propitious, they

they would have influence enough to suspend his wrath and appease his vengeance. For the truth of what I have thus asserted, I shall produce in evidence two very high authorities; the first is the celebrated Rabbi Maimonides, who, in the More Nevochim, treating concerning the origin of the Sabian superstition, expressly informs us, "that the propagators of it acknowledged one supreme *Numen*, the Creator of heaven and earth; but that the residence of his majestic presence was in a region so remote from the earth as to be inaccessible to mortals: that therefore, in imitation of the conduct adopted by the subjects of terrestrial monarchs, they engaged, as Mediators with him, the planets and the guardian spirits that direct their course, whom they denominated princes and nobles, and whom they imagined to reside in those orbs as in sumptuous palaces and splendid shrines."* The second proof of the above assertion is to be found in the very curious information relative to the Chaldaic worship of the planets, transmitted down to us in the authentic page of Diodorus, and purposely omitted by me in the preceding account of the superstitious practices of that people, because I thought it better

* See Maimonides, More Nevochim, part iii. chap. 29.

better calculated to illustrate the present subject of the Persian Triad of Deity.

The Chaldæans, according to this author, were of opinion that the sun, the moon, and the five planets, were the principal intelligences ministring to the Supreme Deity; and that, under the direction of those planets, were thirty stars, whom they called Βυλαιυς Θεους, Counselling Gods, fifteen of which observed what was transacted *under* the earth, and the other fifteen what passed *upon* the earth and in the region *above* it. These thirty stars, they affirmed, were stationed in the great circle of the zodiac, but that twelve of them were of principal note, among which the planets more immediately revolved. Twelve of these stars towards the north pole, and twelve towards the south pole, they honoured with the title of Judges of all Things, and assigned those that we see *to the living*, and those that we do not see, *to the dead.* Two of these stars they considered as messengers, and affirmed, that, once in every ten days, one of the highest order descended to them that were of the lowest order; and again, that, after the same interval, one from the lowest order ascended to those of the superior order; and this in alternate succession. By this means the

Counselling

Counselling Gods above the horizon were fourteen in number, with an attendant αγγελος, or messenger, which is the true meaning of the word αγγελος; and exactly the same number remained below the horizon.*

It would, however, be allowing too much even to the deservedly eminent Maimonides, and the accurate Diodorus, were we to assert that the Sabian idolaters had invariably, for the ultimate object of their addresses to the planetary angels, the Supreme Creator. No; they gradually forgot the Deity, invisible and inaccessible, in the dazzling splendor of the orb itself, and in the imagined influences dispensed by the *flaming heralds* of the divinity. The SUN himself, in time, became the Deity they adored, and the moon and stars his ministers and attributes. In Pausanias, there is recorded an account of a famous Grecian festival, celebrated among the Bœotians, in honour of Apollo, at the end of every nine years, and called Δαφνηφορια, which will serve as a pointed illustration of the preceding assertion. Upon the top of an olive-branch, adorned with garlands of laurel, (both, it is to be observed, consecrated woods,) and various kinds of flowers, they placed a large globe

* Vide Diod. Siculus, lib. ii. p. 117, edit. Rhodomanni.

globe of braſs, from which were ſuſpended ſeveral ſmaller globes; about the middle of the branch were fixed purple crowns, and a globe a degree leſs in diameter than that which ornamented the top; the bottom was covered with a garment of a ſaffron colour. By the great globe on the ſummit, ſays Pauſanias, they ſymbolized the SUN, that is to ſay, APOLLO: by the ſmaller globe directly under it, they intended to repreſent the MOON: by the globes ſuſpended from that at the top were ſignified the STARS; while the crowns, being in number 365, repreſented that of the DAYS in which he performed his annual revolution.' The bough, thus adorned, was carried about in proceſſion by a youth ſelected for the occaſion: he was obliged to be in the full vigour of his age, of noble parents, and beautiful aſpect; his hair was diſhevelled, doubtleſs to repreſent the rays of the ſun; he was apparelled in a ſumptuous robe that reached down to his ancles; a rich crown of gold adorned his head, and coſtly ſandals of a particular faſhion, called Iphicratidæ, from Iphicratides, the inventor of them, covered his feet. This noble youth, for that day, executed the office of the prieſt of Apollo, and was honoured with the title of Δαφνηφορος, or the

 laurel-

laurel-bearer. A rod, (imitative of the ſolar beam,) richly decorated with garlands, was borne before him, and a chorus of virgins, (poſſibly typifying the hours,) bearing branches of laurel in their hands, followed him. In this order they proceeded to the temple of Apollo, ſurnamed Iſmenius, where hymns and ſupplications to the god terminated the feſtival.* By ſuch delightful allegories as theſe did the genius of antiquity ſhadow out the operations of nature, and impreſs upon the admiring ſpectator the myſterious truths of theology.

From the preceding ſtatement it is evident that the ancients acknowledged a Mediator to be neceſſary; and Mithra, we have ſeen in the Perſian theology, was that mediatorial and middle god. It was doubtleſs this notion of the neceſſity of a Mediator between God and man, or rather this tradition of one, appointed in the promiſe that "the ſeed of the woman ſhould finally cruſh the ſerpent," that firſt induced the Perſians to look upon the ſun as that Mediator, and to confer on him the title of *Mediatorial*.

It ſhould be obſerved too, that this notion of Mithra as a mediatorial God was not confined

* Pauſanias in Bœoticis.

fined to the bosom of the priest, or locked up in the creed of the initiated; it was so universally known, and so generally the subject of belief, "that the Persians are affirmed by Plutarch, from this very character of their god Mithras, to have called any Mediator, or middle person between two, by the name of Mithras:" διο και Μιθρην Περσαι τον Μεσιτην ονομαζουσι.*

But there was another very remarkable epithet that applied to the god Mithras by the ancients, which, in this review of the Pagan Trinities, deserves our particular notice and inquiry. This epithet was Τριπλασιος, or *threefold*; and here I cannot avoid once more remarking it as a circumstance that must be peculiarly perplexing to the oppugners of the sacred doctrine contended for, that, whatsoever personage the ancients thought proper to exalt to the rank of a divinity, they immediately found out for that divinity either *three* properties or *three* qualities, which they made a distinguishing mark of the Godhead they thus presumptuously conferred.

In the same manner, if they treated concerning the world, which indeed they sometimes elevated to divine honours, they made a THREEFOLD partition of it; or rather they

 conceived

* Plutarch, de Iside et Osiride, p. 43.

conceived three worlds, and diſtinguiſhed them by the appellation of the *ſenſible*, the *aërial*, and the *ætherial*, by which latter *term* they muſt ever be conſidered as meaning the AKASS of the Indians. To theſe worlds again they aſſigned three principal properties, *Figure*, *Light*,* and *Motion*; *Matter*, *Form*, and *Energy*.* So in ſucceeding ages, the Jewiſh rabbies divided the human nature into πνευμα, the ſpirit; ψυχη, the animal ſoul; and σωμα, the corporeal vehicle.

In regard to this epithet of Triplaſios, Dionyſius, the Pſeudo-Areopagite, in his ſeventh epiſtle to Polycarp, ſays, Και ἐισετι Μαγοι τα μνημοσυνα τȣ Τριπλασιȣ Μιθρȣ τελȣσιν; or, "the Perſian Magi to this very day celebrate a feſtival ſolemnity in honour of the Triplaſian, or triplicated, Mithras." Dr. Cudworth remarks on this paſſage, that, as this title has been but very ill accounted for by the ancients, it cannot well be otherwiſe interpreted than "as a manifeſt indication of a higher myſtery, viz. a Trinity in the Perſian theology; which Gerard Voſſius would willingly underſtand, according to the Chriſtian hypotheſis, of a divine Trinity, or three hypoſtaſes in one and the ſame Deity, whoſe diſtinctive characters

* See Kircher, tom. i. p. 144 to p. 151, and tom. ii. p. 192.

racters are Goodneſs, Wiſdom, and Power."* In addition and corroboration of what Dr. Cudworth has ſaid, I muſt remark, that, in all the ancient monuments on which *Mithra* is ſculptured, three perſons are invariably deſignated, himſelf in the centre, and the two others, generally, on each ſide of him; as they appear on the illuſtrative engraving of that divinity, which I have preſented to the reader from Dr. Hyde's Treaſure of Perſian theological Antiquities. But, what is ſtill more remarkable, the ſupreme god Ormuzd, or, as the Greeks ſoftened down the word, Oromaſdes, is by Plutarch ſaid to triplicate himſelf in the ſame manner, ὁ μεν Ὠρομαζης τρις ἑαυτον αυξησας, "Oromaſdes thrice augmented himſelf."† Without, therefore, at all introducing Ahriman into the Perſian Triad, we have in theſe accounts of the ancients, relative to the two ſuperior hypoſtaſes, ſufficient evidence to evince that the Perſians were by no means deſtitute of ideas on the ſubject, ſimilar to thoſe of their Oriental neighbours. The true character of Ahriman, however, Dr. Cudworth ſeems to think has been generally miſtaken by

 mythologiſts,

* See Cudworth's Intellectual Syſtem, vol. i. page 288, edit. Birch.

† Plutarch, de Iſide et Oſiride, tom. ii. p. 370. Opera.

mythologists, and indeed he appears to me to resemble the Seeva of India, who, it has been observed, is only the Deity in his destroying and regenerative capacity, far more than the malignant Typhon of Egypt. Dr. Cudworth conjectures, that, by Ahriman, is to be understood not so much an evil principle co-eternal with the good principle, and ever hostile to his benevolent purposes, as asserted by Plutarch, and as afterwards represented by the Manichæan heretics; but that, by this distinction, and by this personification, they meant to point out to us a certain mixture of Evil and Darkness, together with Good and Light, which they imagined to exist in the composition of this lower world, and that they represented their conceptions by this allegorical personification; that Ahriman was in fact a Deity, but somewhat subordinate in rank and station, resembling the Pluto of the Greeks; and this opinion of Ahriman, being both subordinate and finite, is very coincident with the statement of Dr. Hyde on this subject.

An ample investigation of the character of Ahriman would be more proper for a dissertation on the gross physics than the purer theology of Asia; and, indeed, towards the close

close of the preceding chapter, his real character and functions, under the name of his prototype, Seeva, have been already investigated at considerable length. The parallel between the attributes and properties of Ahriman and those of the Indian destroyer, I had intended to reserve for the chapter on Hindoo literature; but as I know not when that treatise may appear, and as the sketch may afford my readers a still deeper insight into the system both of Oriental physics and morality, I shall, in this place, briefly delineate the features of that imaginary character, the destructive and regenerative power of God personified, to which the ancient Persians and Indians gave the name of Ahriman and Seeva. To delineate them properly, in all their variety of light and shade, would require a large volume; and it is a subject so curious and so interesting, that, possibly, a large volume on that topic would not excite disgust. I shall, however, compress my observations within the most contracted limits possible, that may be consistent with perspicuity.

Arguing from analogy, and guided by what we have already observed, relative to that deep tinge which the physical and astronomical speculations of the ancients have given to all

Aſiatic theology, we may fairly conclude that a great part of the properties and attributes of both Ahriman and Seeva may be explained by Natural Hiſtory and Aſtronomy. The whole hypotheſis, indeed, appears to be nothing more than an ingenious detail of the Good and Evil, alternately predominating in this terreſtrial globe, and the Light and Darkneſs that ſucceſſively prevail in the two hemiſpheres. If the ſuperior hemiſphere is illuminated by light perſonified by Ormuzd, a Perſian title, which means the primæval light, before the ſolar orb was formed, and which the Greeks ſoftened down to Oromaſdes; if nature is invigorated by the ſun, Mithra, the parent of fertility, ſo is the ſphere of the moral world irradiated by the beam of religion, and cheriſhed by the luſtre and energic influence of virtue. Goodneſs and Light *create* and *preſerve*; and, in this reflection, we have direct indications of the origin of the reſpective characters of the Indian deities, Brahma and Veeſhnu. On the other hand, Evil and Darkneſs deſolate and deſtroy; and, therefore, are perſonified by Ahriman and Seeva; but, from *evil*, or what is called and appears to be *evil*, though in fact only a leſs degree of attainable good, ariſing from change of place or circumſtance,

ſupreme

ſupreme and unforeſeen felicity frequently reſults: while from the apparent *deſtruction* of one being, another new-modified ſprings up, as in the dying vegetable the ſeeds of new life are contained, and generation vigorouſly germinates from the very bed and boſom of putrefaction.

Such is the ſolution of the allegory, conſidered in a phyſical, a moral, and theological, light: underſtood in an aſtronomical point of view, from which, however, it is impoſſible wholly to ſeparate their theology, this Eaſtern fable preſents to our ſight Ormuzd, or Mithra, the ſupreme deity of the upper hemiſphere, the Αγαθοδαιμων of Perſia, for permanent vigour and undecaying youth, ſymbolized by the ſerpent that annually ſheds its ſkin, and flouriſhes, as it were, in life's perpetual ſpring; it preſents to our ſight, I ſay, on the one hand, Mithra, attended by a train of bright, that is, benignant, angels, by which the Perſians meant the planets and ſtars perſonified, the radiant hoſt of heaven, which, during the progreſs of the ſun through the ſummer ſigns, attend his car, and ſparkle unſeen around the throne of their chieftain. On the other hand, this aſtronomical view of the ſubject exhibits to us Ahriman, or Darkneſs, perſonified and ſymbolized

bolized by the great celeſtial ſerpent, or dragon of the ſkies, the Κακοδαιμων, or evil genius of Perſia, who is, as we have ſeen, the everlaſting object of dread and horror to the Indians, leading up to battle againſt his mortal enemy the ſolar god, who reigns in the ſuperior hemiſphere, his ſable train of malignant angels, or evil genii, that is, the ſtars of the inferior hemiſphere, marſhalled in dire array, and ſtill more awfully formidable from the darkneſs that envelopes them. There is a remarkable paſſage in Plutarch, which will greatly elucidate the hypotheſis juſt mentioned, of the ſix ſummer ſigns headed by Oromaſdes, contending againſt the ſix winter ſigns led on to battle by the great Draco, or dragon, of the celeſtial ſphere; that Draco, whoſe ſtation in the heavens is fixed on high amidſt the gloomy regions of the north pole, where his vaſt body forms a moſt conſpicuous conſtellation, and is therefore well calculated to be the mighty chieftain of the arctic ſigns. "Oromaſdes," ſays Plutarch, "created ſix gods, the ſix ſummer ſigns of the zodiac, good and benevolent, like himſelf; Ahriman created, and oppoſed to them, ſix other gods, the wintry ſigns, dark and malignant, reſembling his own nature. Oromaſdes created alſo twenty-four

other

other gods, all of which he inclosed in an egg, that is, the Mundane Egg, that most ancient symbol by which Indians, Persians, and Egyptians, alike shadowed out the universe; Ahriman, likewise, formed his twenty-four other gods, which were inclosed in the same egg. Now, by the twenty-four gods created by Oromasdes, added to the twenty-four made by Ahriman, are meant the forty-eight great constellations into which the ancients, as before observed from ULUG BEG, divided the visible heavens. The turbulent deities, made by Ahriman, broke the egg in which they were deposited, and, from that unhappy moment, Good and Evil, Darkness and Light, became promiscuously blended in that universe of which the egg was the expressive symbol."*

It was, undoubtedly, this mixture of physical and astronomical speculation, the eternal contentions of these two adverse champions, Light and Darkness, blended together, with some obscure traditions *of the revolt of the angelic bands, of the fall of man, and the contests of the great patriarchal families of Shem and Ham for the empire of the infant world*, that gave birth to the celebrated doctrine, so widely diffused

* Vide Plutarch, de Iside et Osiride, p. 63.

diffused throughout the Oriental world, of the two principles of good and evil. We see this doctrine perpetually displaying itself in all the theological and metaphysical writings of the Pagan philosophers, and, as has been before observed, even in periods comparatively recent, it continued to flourish, in many parts of Asia, in the depraved superstition of the Manichæans. In Egypt, we have seen that the whole system of the national religion turned upon this basis: every thing that was wonderful and stupendous in nature; whatever events in the course of Almighty Providence either inspired the soul with affection and gratitude, or impressed it with apprehension and horror, were resolved into the various operations of the benevolent Osiris and the malignant Typhon.* These two principles are represented as eternally contending together for the empire of the sublunary sphere, and there is a curious symbolical print in Mountfaucon,† by which the ever-allegorizing sons of Mizraim shadowed out these contests, of which I have in this volume presented the reader with an engraving. These principles, undoubtedly of

* See Hyde's Hist. Rel. Vet. Pers. p. 160.

† See Mountfaucon, Antiquité Expliquée, vol. ii. part 2, plate 56.

of Persian origin, are in that print represented by two serpents raised erect upon their tails, opposite to each other, and darting looks of mutual rage: the one, who represents the good principle, and may be considered as the serpent Cnuphis, who, I have observed, had a temple in Upper Egypt, holds in its mouth an egg, that ancient symbol of the created world, very common in Egypt and Greece, and, as my future history of the Indian cosmogony will demonstrate, by no means unknown in Hindostan: the other, who may be considered as the evil principle, appears with its expanded jaws eager to seize upon, and tear from its rival, the egg for which they so fiercely contend.

In India, very plain traits of the same astronomical system are visible in the contests of the good and evil Dewtahs, that is, the stars personified, waging against each other perpetual war to obtain the empire of the agitated globe. Hence it is, that, in Mr. Halhed's fine edition of the Mahabbarat, illustrated with emblematical paintings, the Soors, or good Genii, the offspring of Surya, the Sun, are painted of a *white* colour; while the Assoors, or children of darkness, who tenant the gloomy regions of the north pole, are constantly

constantly depicted *black*. In the persons of Veeshnu and Seeva, not only physical good and evil are incessantly opposed, and their respective followers inflamed with relentless fury against each other, but from the crescent, which, according to Mr. Wilkins, adorns, at Benares, the starry crown on the statue of this god, his astronomical attributes, and his connection with the nocturnal hemisphere, are evidently pointed out.* Veeshnu rides upon his Garoori, or eagle, a bird ever sacred to the sun; and possibly this eagle is the same with the AQUILA of the celestial sphere, one of the ancient forty-eight great constellations; while the bull of Seeva may have as intimate relation to the Taurus of that sphere. It is by no means inaptly said, that Seeva should have command over the host of heaven, since, if I may quote a very applicable passage in a very excellent astronomer, Mr. Keill, speaking of the rise and extinction of the fixed stars, informs us, that "the principle of GENERATION and CORRUPTION is widely diffused through nature; it reaches even the most distant *fixed stars*, and all the bodies of the universe are under its dominion."†

To

* See Mr. Wilkins's Notes upon the Geeta.

† Keill's Astronomy, p. 55, 8vo. edit. 1769.

To the arguments which I have before produced towards eſtabliſhing the authenticity of thoſe portions of the Chaldaic oracles, which were tranſmitted down to us by writers who were ignorant of, or hoſtile to, the Chriſtian religion, I ſhall now add the following very particular and pertinent paſſage in Plutarch, a Greek philoſopher, who could draw no part of his theology from Chriſtianity, and was ſo far from being friendly to a Triad of Deity, that he is generally ſuppoſed to be a ſtrong advocate for the doctrine of two principles. Plutarch, however, gives this ſtrong ſupport to what I have aſſerted relative to the opinions of Zoroaſter. "Zoroaſter is ſaid to have made a *threefold* diſtribution of things: to have aſſigned the firſt and higheſt rank to Oromaſdes, who, in the oracles, is called the *Father*; the loweſt to Ahrimanes; and the middle to Mithras; who, in the ſame oracles, is called τον δευτερον Νȣν, the ſecond Mind."* The ſentiments thus imputed to Zoroaſter muſt have come to Plutarch, who was born in the firſt century of the Chriſtian æra, at a remote city in Bœotia, from ſome other quarter than a gnoſtic heretic, and his repreſentation is certainly entitled to more reſpect than even

* Vide Plutarch, de Iſide et Oſiride, p. 370.

even Proclus, who was born in the year 410 of that æra, or Damaſcius, who did not flouriſh till ſo late a period as the ſixth century. Plutarch cites this paſſage, to mark the ſtrong feature of reſemblance exiſting between the Zoroaſtrian and the Platonic Triad of Deity, which would not have been the caſe had the learned of Greece generally conceived that the idea of ſuch a Triad had ſolely originated in the ſchool of Plato. I hope, however, finally to prove that the Zoroaſtrian ſchool is the Indian ſchool. One grand ſyſtem of theology in thoſe remote periods pervaded the Greater Aſia; and if we ſhould hereafter, as we doubtleſs ſhall, find the ſyſtem already formed, and the doctrine flouriſhing in that country and Thibet five hundred years before Plato was born, the outcry of its being entirely the fabrication of Plato, and of its being introduced into the church by Juſtin Martyr, an admirer of Plato, in the ſecond century, muſt henceforth ceaſe. In fact, at that very period, and even at the diſtance of twice that period, the ſymbols of it were elevated and adored by the Brahmins in the deep foreſt of Naugracut, and ſculptured in the ſacred caverns of Elephanta: they were ſtamped on a thouſand coins and engraved on a thouſand gems; they decorated

decorated the tiara of the prieſt; they were interwoven in the purple robe of the judge, and ſparkled on the rubied ſceptre of the prince. Let us now, then, turn our eye eaſtward, to that country which is aſſerted, by ſome enraptured admirers of the religion, policy, and manners, of the Indians, to have been the cradle of mankind and the nurſe of riſing ſcience.

CHAPTER V.

The Trinity of India discussed.—Composed of the three allegorical Personages, BRAHMA, VEESHNU, *and* SEEVA.—*Immemorially represented by a triple sculptured Image, having one Body but three Heads.—Each Figure bearing in its Hands Symbols peculiarly descriptive of its separate Function and Attributes, as the* CREATOR, *the* PRESERVER, *and* REGENERATOR, *of Mankind.—Thus designated in the Cavern of* ELEPHANTA, *the Æra of whose Fabrication runs back to the patriarchal Ages: Most probably, therefore, the Idea originated in a Corruption of the patriarchal Doctrine on this Point.—The triliteral Word* AUM *allusive to this mystical Union of the three principal Deities.—Illustrations and Proofs from various Oriental Writers and Travellers.*

OF exquisite workmanship, and of stupendous antiquity; antiquity to which neither the page of history nor human tradi-

 tions

tions can aſcend; that magnificent piece of ſculpture, ſo often alluded to in the cavern of Elephanta, decidedly eſtabliſhes the ſolemn fact, that, from the remoteſt æras, the Indian nations have adored a TRIUNE DEITY. There the traveller with awe and aſtoniſhment beholds, carved out of the ſolid rock, in the moſt conſpicuous part of the moſt ancient and venerable temple of the world, a buſt, expanding in breadth near twenty feet, and no leſs than eighteen feet in altitude, by which amazing proportions, as well as by its gorgeous decorations, it is known to be the image of the grand preſiding Deity of that hallowed retreat: he beholds, I ſay, a buſt compoſed of three heads united to one body, adorned with the oldeſt ſymbols of the Indian theology, and thus expreſſly fabricated, according to the unanimous confeſſion of the ſacred ſacerdotal tribe of India, to indicate the CREATOR, the PRESERVER, and the REGENERATOR, of mankind. I conſider the ſuperior antiquity of the Elephanta temple to that of Salſette, as eſtabliſhed by the circumſtance of its flat roof, proving it to have been excavated before mankind had diſcovered the art of turning the majeſtic arch, and giving the lofty roof that concave form which adds ſo greatly to the grandeur

grandeur of the Salſette temple. The very ſame circumſtance, I may repeat, is an irrefragable argument in favour of the high antiquity of the ſtructures of the Thebais, through the whole extent of which no arch, nor vaulted dome, meets the eye, perpetually diſguſted with the unvaried uniformity of the flat roof, and the incumbent maſs of ponderous marble, never deviating from the horizontal to a circular termination. M. Sonnerat thinks the pyramids of Egypt very feeble monuments of art and labour, if compared with the excavations of Salſette and Elora; the innumerable ſtatues, baſs-reliefs, and columns, he is of opinion, indicate a thouſand years of continued labour; and, he adds, that the depredations of time mark at leaſt an exiſtence of three thouſand years.* To what æra, then, will he refer the ſtill more ancient temple of Elephanta? To aſcertain, indeed, preciſely that æra, is impoſſible; but, from various circumſtances, recapitulated in many preceding pages, we are juſtified in fixing it as near the deluge as the progreſs of ſcience will allow us with propriety to fix it; and the remarkable ſimilitude which its ſculptures bear, both in their ſtyle of deſignation and ornaments, to thoſe of the

* Sonnerat's Voyages, vol. i. p. 109. Calcutta printed.

the Sabians of Chaldæa, has been demonstrated in the former volume.

Although from the gross alloy of physics, by which the respective characters of Brahma, Veeshnu, and Seeva, are degraded, any immediate parallel between those three personages, as at present conceived of in India, and the Christian Triad, cannot, without impiety, be made, yet the joint worship paid to that triple divinity, in ancient times far more general and fervent than in the present, when the great body of the nation is split into sects, adverse in principles and hostile in manners, incontestably evinces, that, on this point of faith, the sentiments of the Indians are congenial with those of their neighbours, the Chaldæans and Persians. But it is not only in their grand Deity, represented by *a bust with three heads*, that these sentiments are clearly demonstrated; their veneration for that sacred number strikingly displays itself in their sacred books, the three original Vedas, as if each had been delivered by one personage of the august Triad, being confined to that mystic number; by the regular and prescribed offering up of their devotions *three* times a day; by the immersion of their bodies, during ablution, *three* times in the purifying wave; and by their constantly

constantly wearing next their skin the sacred Zennar, or cord of *three* threads, the mystic symbol of their belief in a divine all-ruling Triad.* The Indians, we may rest assured, are too wise and too considerate a nation, to have adhered so invariably to these rites and ceremonies without some important incentive and some mysterious allusion!

The sacred Zennar, which, we have just observed, the tribe of Brahmins constantly wear, deserves very attentive consideration. This sacred cord can be woven by no profane hand; the Brahmin alone can twine the hallowed threads that compose it, and it is done by him with the utmost solemnity, and with the addition of many mystic rites. The manner of performing the operation is thus minutely described in the Ayeen Akbery:— "*Three* threads, each measuring ninety-six hands, are first twisted together; then they are folded into *three*, and twisted again, making it to consist of nine, that is, *three times three* threads; this is folded again into *three*, but without any more twisting, and each end is then fastened with a knot, (the Jod of the Hebrews.) Such is the Zennar, which, being

* See Indian Antiquities, vol. ii. p. 97; and the Ayeen Akbery, vol. iii. p. 217.

put upon the left shoulder, passes to the right side, and hangs down as low as the fingers can reach."*

What, I would now ask, can be intended by all this mystic ceremonial, except they meant by it to shadow out the close and mysterious union existing between the sacred persons who form the Indian Triad; and why is the ZENNAR to be for ever worn next the skin, but as a solemn and everlasting memorial of that Triad? It may here be remarked, as a very curious and somewhat parallel circumstance, that the Jews wear under their external garments two square pieces of cloth, called ARBA-KANFOTH, or *four corners*; the one covering the breast, the other the back, to which the fringes, which they are commanded to wear by the Levitical law, "are fastened," says the Jew Gamaliel, "after a peculiar manner, for mysterious reasons."

This Arba-kanfoth is what all Jews are commanded to be invested with, and the veil which they wear in the Synagogue, being adorned with fringes after the same manner, was originally instituted to be worn during the prayers, to supply the want of the Arba-kanfoth in such as had neglected to invest themselves

* Ayeen Akbery, vol. iii. p. 215.

themselves with it. "These fringes they are obliged to kiss *three times* in the prayer of *Wawyomer Adonai El Mosheh*, every time they express the word fringe, which is *three times* mentioned in the aforesaid commandment."* By such mysterious reasons as these, possibly, the Brahmins are actuated in the multifold windings of the sacred threads that compose the Zennar: but its three final divisions are undoubtedly in memory of the three-fold Deity they adore.

Degraded infinitely, I must repeat it, beneath the Christian as are the characters of the Hindoo Trinity, yet, in our whole research throughout Asia, there has not hitherto occurred so direct and unequivocal a designation of a Trinity in Unity, as that sculptured in the Elephanta cavern; nor is there any more decided avowal of the doctrine itself any where to be met with than in the following passages of the Bhagvat-Geeta. In that most ancient and authentic book, the supreme Veeshnu thus speaks concerning himself and his divine properties: "I am the holy ONE worthy to be known:" he immediately adds, "I am the MYSTIC FIGURE OM; the REIG, the

YAJUSH,

* See the Prayers and Ceremonies of the Jews, second part, p. 6.

YAJUSH, and the SAMAN Vedas." Geeta, p. 80. Here we see that Veeshnu speaks expressly of his *unity*, and yet, in the very same sentence, declares he is the mystic figure A U M, which three letters, the reader has been informed, from Sir William Jones,* coalesce and form the Sanscreet word OM, a word similar to the Egyptian ON, of which denomination there were priests; a circumstance which proves to a demonstration that the mysterious import of that word was known to the initiated of both nations. But he is, moreover, the three ancient and original Vedas, or sacred books of the Brahmins, the names of which, we have observed from the same author, likewise coalesce and form the word RIGYAJUHSAMA. It may here be remarked, that there cannot be a greater proof that the fourth, or Atharva Veda, is not authentic, than that only the three former Vedas are mentioned in this most ancient production of the Hindoo hierarch, and that *to elucidate the nature of the Deity*. With respect to the disposition and meaning of the letters which compose this mystic symbol of the Deity, I shall now farther add, from Mr. Wilkins, that "the first letter stands for the Creator, the second

* See Indian Antiquities, vol. ii. p. 96.

second for the Preserver, and the third for the Destroyer;"* that is, the Regenerator. Here, then, is exhibited a complete, though debased, Triad of Deity, represented by three Sanscreet letters, nearly in the same manner as the Hebrews represented the Trinity by the three Jods; but, what is still more admirable, the awful name formed by these letters is, like the sacred appellative imported by those Jods, forbidden to be pronounced, but is meditated upon in sacred and profound silence. Let me, however, steer clear of the rock on which so many preceding writers on Indian topics, and especially the missionaries, in their laudable anxiety to do honour to our holy religion, have stumbled. I do not assert that they stole those notions, any more than they did their lofty ideas of the unity of God, from the books of Moses in the first place, or from the rabbies afterwards; but it can scarcely be doubted in what primæval country the idea originated, and from the virtuous ancestors of what race (I mean the Chaldæan or Cuthite) the expressive symbol was borrowed.

"The Hindoos," says M. Sonnerat, "adore *three* principal deities, Brouma, Chiven, and Vichenou, who are still but ONE; which kind of

* Notes on the Geeta, p. 142.

of Trinity is there called Trimourti, or Tritvamz, and signifies the re-union of three powers. The generality of Indians, at present, adore only one of these three divinities; but some learned men, beside this worship, also address their prayers to the THREE UNITED. The representation of them is to be seen in many pagodas, under that of human figures with three heads, which, on the coast of Orissa, they call SARIHARABRAMA; on the Coromandel coast, TRIMOURTI; and TRETRATREYAM in the Sanscreet dialect:" in which dialect, I beg permission to add, that term would not have been found, had not the worship of a Trinity existed in those ancient times, full two thousand five hundred years ago, when Sanscreet was the current language of India. But let M. Sonnerat proceed in his relation: "There are even temples entirely consecrated to this kind of Trinity; such as that of PARPENADE, in the kingdom of Travancore, where the three gods are worshipped in the form of a serpent with a thousand heads. The feast of ANANDAVOURDON, which the Indians celebrate to their honour, on the eve of the full moon, in the month of Pretachi, or October, always draws a great number of people, which would not be the case, if those

that

that came were not adorers of the THREE POWERS."* Such is the account of M. Sonnerat, collected from facts to which he was a witness, or from authentic information obtained in India, whither he travelled, at the expense of the king of France. There is, however, in his first volume, a literal translation from Sanscreet of a POORAUN, which he denominates CANDON, and in which the following passage, decisively corroborative of his former assertions, occurs. Though, in this passage, it is plain that three attributes of the Deity are personified, yet the exact number of *three* only being selected, and their indivisible unity in the Indian Trimourti being so expressly specified, evidently prove from what doctrine the sentiment originally flowed; even from that most ancient doctrine, the perversion of which gave to Chaldæa its three PRINCIPLES, to Mithra his three PROPERTIES, and thence his name of Τριπλασιος; which induced the Phœnician Taut to fabricate the celebrated mythological symbol of the Circle, Serpent, and Wings; and which assigned to Osiris his two co-adjutors in the government of that world round which he is, on Egyptian sculptures, allegorically represented as sailing in

* Sonnerat's Voyages, vol. i. p. 4. Calcutta edit.

in the sacred Scyphus; himself in the middle, and Isis and Orus at the two extremities. The passage alluded to is as follows: "It is God alone who created the universe by his productive power, who maintains it by his all-preserving power, and who will destroy (or regenerate) it by his destructive (or regenerative) power; so that it is this God who is represented under the name of THREE GODS, who are called TRIMOURTI."* On this passage I shall only make one remark, which is, that, if the Indians had originally intended to deify merely three attributes of God, they would, surely, have fixed on the three principal attributes of the Deity, which are GOODNESS, WISDOM, and POWER, rather than his creative, his preserving, and his destroying, faculty. Of these there was surely but little occasion to make *three gods*, since he, who possesses the power to CREATE, must of necessity also possess the power to PRESERVE and to DESTROY.

The Indians seem to have been, at some time or other, so absorbed in this worship, that they have both *varied* and *multiplied* the symbols and the images by which they designated their Triad. Mr. Forster, often cited by

* Sonnerat's Voyages, vol. i. p. 259. Idem edit.

by me as an authentic ſource of intelligence, becauſe the actual ſpectator, as well as the faithful reporter, of their numerous ſuperſtitions, in his Sketches of Hindoo Mythology, writes as follows: "One circumſtance which forcibly ſtruck my attention was, the Hindoo belief of a Trinity: The perſons are *Sree Mun Narrain*, the *Maha Letchimy*, a beautiful woman, and a *ſerpent*. Theſe perſons are, by the Hindoos, ſuppoſed to be wholly indiviſible; the ONE is THREE, and the THREE are ONE."* The ſacred perſons who compoſe this Trinity are very remarkable; for, Sree Mun Narrain, as Mr. Forſter writes the word, is NARAYEN, the ſupreme God: the beautiful woman is the IMMA of the Hebrews; and the union of the ſexes in the Divinity is perfectly conſonant with that ancient doctrine maintained in the Geeta, and propagated by Orpheus, that the Deity is both MALE and FEMALE.† The ſerpent is the ancient and uſual Egyptian ſymbol for the divine Logos, a ſymbol of which the Saviour of the world himſelf did not diſdain, in ſome degree, to admit the propriety, when he compared himſelf to

* Vide Mr. Forſter's Sketches of Hindoo Mythology, p. 12.

† See page 338 of this volume.

to the healing ſerpent elevated in the wilderneſs.*

M. Tavernier, on his entering the pagoda firſt deſcribed in this volume, obſerved an idol in the centre of the building ſitting croſs-legged, after the Indian faſhion, upon whoſe head was placed *une triple couronne*;† and from this *triple* crown four horns extended themſelves, the ſymbol of the rays of glory, denoting the Deity to whom the four quarters of the world were under ſubjection. According to the ſame author, in his account of the Benares pagoda, the deity of India is ſaluted by proſtrating the body *three* times; and to this account I ſhall add, that he is not only adorned with a *triple* crown, and worſhipped by a *triple* ſalutation, but he bears in his hands a *three-forked* ſceptre, exhibiting the exact model, or rather, to ſpeak more truly, being the undoubted prototype of the trident of the Greek Neptune. On that ſymbol of the watery deity I beg permiſſion to ſubmit to the reader a few curſory obſervations.

The very unſatisfactory reaſons given by mythologiſts for the aſſignment of the trident

to

* John, iii. 14.

† See Voyage des Indes, tom. iii. p. 226, edit. Rouen, 1713.

to that deity, exhibit very clear evidence of its being a ſymbol that was borrowed from ſome more ancient mythology, and did not naturally, or originally, belong to Neptune. Its three points, or *tines*, ſome of them affirm to ſignify the different qualities of the three ſorts of waters that are upon the earth, as the waters of the ocean, which are ſalt; the water of fountains, which is ſweet; and the water of lakes and ponds, which, in a degree, partakes of the nature of both. Others, again, inſiſt that this three-pronged ſceptre alludes to Neptune's threefold power over the ſea, viz. to *agitate*, to *aſſuage*, and to *preſerve*.* Theſe reaſons are all mighty frivolous, and amount to a confeſſion of their total ignorance of its real meaning.

It was in the moſt ancient periods the ſceptre of the Indian deity, and may be ſeen in the hands of that deity in the fourth plate of M. d'Ancarville's third volume, as well as among the ſacred ſymbols ſculptured in the Elephanta cavern, and copied thence by M. Niebuhr into the ſixth plate of his engravings of the Elephanta antiquities.† It was, indeed,

highly

* See Varro, lib. ii. cap. 2; and conſult Banier's Mythology on this ſymbol, vol. ii. p. 30.

† See Niebuhr's Voyage en Arabie, tom. ii. oppoſite p. 27.

highly proper, and strictly characteristic, that a *threefold* Deity should wield a *triple* sceptre; and I have now a very curious circumstance to unfold to the reader, which I am enabled to do from the information of Mr. Hodges, relative to this mysterious emblem. The very ancient and venerable edifices of Deogur, which have before been described as immense pyramids, do not terminate at the summit in a pyramidal point; for, the apex is cut off at about one-seventh of what would be the entire height of the pyramid were it completed, and from the centre of the top there rises a circular cone, that ancient emblem of the sun. What is exceedingly singular in regard to these cones is, that they are on their summits decorated with this very symbol, or usurped sceptre, of the Greek Ποσειδων. Thus was the outside of the building decorated and crowned, as it were, with a conspicuous emblem of the worship celebrated within, which, from the antiquity of the structure, raised in the infancy of the empire, after cavern-worship had ceased, was probably that of Brahma, Veeshnu, and Seeva; for, we have seen that Elephanta is, in fact, A TEMPLE TO THE INDIAN TRIAD, evidenced in the colossal sculpture that forms the principle figure of it, and excavated probably

bably ere Brahma had fallen into neglect among those who still acknowledge him as the creative energy, or different sects had sprung up under the respective names of Veeshnu and Seeva. Understood with reference to the pure theology of India, such appears to me to be the meaning of this mistaken symbol; but a system of physical theology quickly succeeded to the pure; and the debased, but ingenious, progeny, who invented it, knew too well how to adapt the symbols and images of the *true* to the *false* devotion. The three sublime hypostases of the true Trinity were degraded into three attributes; in physical causes the sacred mysteries of religion were attempted to be explained away; its doctrines were corrupted, and its emblems perverted. They went the absurd length of degrading a Creator (for such Brahma, in the Hindoo creed, confessedly is) to the rank of a created Dewtah, which has been shewn to be a glaring solecism in theology.

The evident result then is, that, notwithstanding all the corruption of the purer theology of the Brahmins, by the base alloy of human philosophy, under the perverted notion of three attributes, the Indians have immemorially worshipped a threefold Divinity, who,

 considered

considered apart from their physical notions, is the Creator, the Preserver, and the Regenerator. I must again repeat, that it would be, in the highest degree, absurd to continue to affix the name of Destroyer to the third hypostasis in their Triad, when it is notorious that the Brahmins deny that any thing can be destroyed, and insist that a change alone in the form of objects and their mode of existence takes place. One feature, therefore, in that character, hostile to our system, upon strict examination, vanishes; and the other feature, which creates so much disgust, and gives such an air of licentiousness to his character, is annihilated by the consideration of their deep immersion in philosophical speculations, of their incessant endeavours to account for the divine operations by natural causes, and to explain them by palpable and visible symbols.

These three beings, in fact, are all sculptured with expressive emblems, or marks, that prove them to be not of temporal nor mortal, but of divine and spiritual, origin. The symbol of Brahma, which he constantly bears in his hand, is the CIRCLE; the known symbol of eternity in India, in the same manner as serpents in circles were, in Egypt, the symbol of revolving cycles and pepetual generations.

rations. His four heads mark the creator of the four elements of nature; and their poſition in all ſculptures and paintings, to front the four quarters of the world, points him out as the ſupreme inſpector and governor of that univerſe which, I have frequently obſerved, *the effort of a God only could create.* When, therefore, ſome ſects of Indians degrade Brahma from his divine rank; or when they vainly philoſophize, and make him to be matter, and honour him with leſs ſolemn and reſpectful rites in their temples than Veeſhnu and Mahadeo; it is evident they do not rightly underſtand their own ſyſtem of theology; that they have forgotten the grand original tradition by which they were led to worſhip *three in one*; and are, moreover, guilty of the enormous ſoleciſm of making *matter create itſelf.* On every retroſpect towards the benevolent character and amiable functions of the ſecond perſon in the Indian Triad, it is, I conceive, abundantly manifeſt, that, by Veeſhnu, the original inventors of this ſyſtem of worſhip could only mean to ſhadow out the great *Preſerver of mankind from the pains of eternal death.* Veeſhnu invariably carries in his hand the celeſtial CHACRA, or Indian thunderbolt, which is likewiſe a weapon in the

the form of a circle, continually vomiting forth flames; and which, at the command of the god, itself instinct with life, traverses heaven and earth to destroy the Assoors, those malignant dæmons who perpetually plot the molestation and downfal of the human race, the object of his guardian care. Veeshnu rides upon his Garoori, or eagle, which is constantly sculptured near him in the Indian temples; a symbol, which, while it puts us in mind of the thunder-bearing eagle of the Grecian Jupiter, cannot fail of bringing to our remembrance that hallowed bird of the Hebrew cherubim, which, I have observed, formed a conspicuous constellation on the primitive and possibly antediluvian sphere. It should also be remembered, that to Seeva belongs the BULL, which is another animal in the grand Hebrew hieroglyphic; and, notwithstanding the wild mythology of the Brahmins, it is more than probable that this astronomical symbol, in ancient times, was at once both accounted for and applied in a manner widely different from that in which it is explained and applied by the present race of Indians. In respect to the remaining symbolical animal of the Cherubim, though the LION be not the immediate symbol of Brahma, yet it gives its name to too many of the

the diſtinguiſhed perſonages in the Indian hiſtory and mythology, to allow us one moment to doubt of their high and moſt ancient veneration for that zodiacal aſteriſm, conſecrated by the adoption of it among the few ſymbols admitted into the Moſaic theology. To cloſe this extended Diſquiſition on the Indian Trinity, we ſee that the Elephanta cavern-pagoda, excavated in æras of unfathomable antiquity, was A STUPENDOUS TEMPLE TO THAT TRINITY; that their moſt ancient and venerated production, the Mahabbarat, is not leſs expreſs upon the unity of Deity than the threefold diſtinction contended for; that, in remembrance of this Triad, at firſt pure and holy in every feature of its character, but degraded afterwards by groſs phyſics and falſe philoſophy, they wear a ſacred ZENNAR, or cord of three threads, next their bodies, and that thence the number THREE has been holden by them in the moſt ſacred veneration through every æra of their exiſtence as a nation; a nation diſtinguiſhed above all others in Pagan antiquity for the profundity of its various learning and the purity of its primæval theology.

CHAPTER VI.

The Author, persevering in his Research throughout Asia for the Remains of the primitive Doctrine of a divine Triad governing the World, discovers evident Vestiges of it in THIBET *and* TARTARY *engraved on Medals and sculptured in Images. — An Account of the celebrated* MEDAL *found in the Deserts of* SIBERIA *impressed with the Figure of a tri-une Deity. — The Scandinavian Theology plainly inculcates the Doctrine in its Three sacred Persons,* ODEN, FREA, *and* THOR. — *Extracts from the* EDDA *decidedly confirming the above Assertion. — From the northern Asia this Doctrine, with other Oriental Dogmas, was propagated to America, demonstrated from Acosta in their great Idol* TANGATANGA *or* THREE IN ONE. — *Brief Statement of the theological Code of* CHINA. — *Evidence adduced from Le Compte that the Chinese are not without the Notion of a* DIVINE TRIAD *governing the World.*

FROM the previous extensive survey of the various systems of EASTERN THEOLOGY, it is evident that the notion of a Divine Triad governing the universe, however darkened and degraded through the prevalence of a long series of gross superstitions, was a doctrine that immemorially prevailed in the schools of Asia. From whatever distant source derived, through successive generations, and amidst a thousand perversions, the GREAT TRUTH contended for beams forth with more or less splendor in every country of the ancient world, and darts conviction upon the mind not prejudiced against the reception of it by the suggestions of human pride and the dogmas of false philosophy.

To try the merits of this great cause in the court of human reason, is evidently to bring it before a tribunal incompetent to decide upon so important a question; and is, in fact, to exalt a terrestial judge before the eternal Judge of all things. Since, however, the ancient Jews did not think it repugnant to reason to distinguish the divine Essence into THREE

LIGHTS, aſſigning them names very nearly reſembling thoſe by which we denominate the three hypoſtaſes of the Chriſtian Trinity, and ſince they affirm that *number in God does not deſtroy his unity*; ſince, alſo, the ſyſtem of *emanations*, iſſuing from, and returning into, the abyſs of the Divinity, was ſo generally admitted into the theology of thoſe pagan nations, whoſe ſole guide in forming that theology is averred to have been the light of reaſon; we are juſtified in aſſerting that this doctrine, though not founded upon reaſon as a baſis, is by no means deſtitute of its decided ſupport and concurrence. The baſis upon which it reſts is far more noble as well as durable, DIVINE REVELATION, ſtrengthened by the moſt ancient traditions, and the conſenting creed of nearly all the kingdoms of the Greater Aſia. This fact, already in part eſtabliſhed, will be ſtill more fully evinced, as we continue the progreſs of our inveſtigation through that extenſive quarter of the globe.

From India, if we direct our eyes northward to the great empires of Tangut and Thibet, and over the vaſt Tartarian deſerts to Siberia itſelf, we ſhall find the ſame ſentiments predominate. In the former country, if the authors quoted in Parſons's Remains of Japhet

may be credited, medals, having the figure of the TRI-UNE DEITY ſtamped upon them, are given to the people by the Dalai-Lama, who unites in his own perſon the hierarchal and regal character, to be ſuſpended as a holy object around their necks, or conſpicuouſly elevated in the chapels where they perform their devotions.* It is there alſo aſſerted that the Roman miſſionaries, arriving in thoſe regions, found the people already in poſſeſſion of that fundamental doctrine of the true religion, which, among others, they came to impreſs upon their minds, and univerſally adoring an idol fabricated to reſemble, as nearly as poſſible, a Trinity in Unity. Dr. Parſons is of opinion, that, as there is no record of their having had the principles of the Chriſtian religion ever propagated among them, they could only have attained to the knowledge of that myſterious truth by means of traditional dogmas, handed down to them from very high antiquity, which, in the courſe of ſo many revolving ages and ſuch numerous viciſſitudes as Aſia has undergone, has never been obliterated from their minds, although it has been degraded by being blended with the ſuperſtitions of the neighbouring Brahmins

* See Parſons's Remains of Japhet, p. 185 and 206.

Brahmins and the magi. With respect to the Tartars and Siberians, Van Strahlenburg, there cited, after remarking how universal a veneration prevails through all northern Tartary for the sacred number THREE, acquaints us that "a race of Tartars, called Jakuthi, who are idolaters, and the most numerous people of all Siberia, adore in fact only one indivisible God under three different denominations, which, in their vernacular tongue, are ARTUGON, SCHUGO-TEUGON, TANGARA;" the first of which words Colonel Grant translates *Creator of all things*; the second, *the God of armies*; and the third he renders, *Amor ab utroque procedens*, the Spirit of heavenly love, proceeding from the two former.

The celebrated SIBERIAN MEDAL, published by Dr. Parsons, and now deposited in the valuable imperial cabinet at St. Petersburg, on one side of which is engraved the figure of a tri-une deity, and, on the other side, certain Thibetian characters, illustrative of that figure, was found in an old ruined chapel, together with many ancient manuscripts, near the river Kemptschyk, which falls into the great river Jenisei near its head. It is composed, according to M. Van Strahlenburg, of a substance resembling *terra sigillata*,

 and

and is of the exact ſhape and ſize of the accompanying engraving, the border of one part of the medal being very much corroded. Of this medal, Dr. Parſons's deſcription is as follows: " The image, which appears upon one ſide, and which repreſents a deity, is one human figure as to the body and lower extremities, but is diſtinguiſhed above by three heads. The figure ſits croſs-legged upon a low ſofa, or ſtool, in the manner of Eaſtern ſovereigns: an arched urn, *or ſomething reſembling it*, is under the ſofa, but ſeems empty. It is thought that this figure is thus made, with one body, three heads, and ſix arms, from an idea prevailing among thoſe who fabricated it of a Trinity in Unity."* To this account of Dr. Parſons I ſhall add the remark of Strahlenburg; that the people who fabricated this figure were perhaps of opinion that the firſt perſon in it, content with having created all things, reſted in tranquillity: they therefore drew him with his hands folded acroſs, as if he had reſigned all care of the univerſe to the other two: and they figured out this his pre-eminence by adorning his head with a high mitre-cap. The inſcription on the oppoſite ſide of the medal is in Engliſh, as

* Remains of Japhet, p. 187, ubi ſequent.

as follows: "The bright and ſacred image of Deity, conſpicuous in three figures. Gather the holy purpoſe of God from THEM: love HIM." The mode of expreſſion and the alternate uſe of the ſingular and the plural noun deciſively mark the real ſentiments and intent of thoſe who cauſed it to be thus engraved.

Dr. Parſons deſcribes this triple image as ſeated upon a low ſofa, with an *arched urn*, or *ſomething reſembling it*, underneath. It is rather ſurpriſing that our author, who was by profeſſion a phyſician, an order of men to whom one ſhould ſuppoſe botany ought to be ſomewhat familiar, and a member of the Society of Antiquaries, in whoſe noble engraved collection the lotos perpetually appears ſculptured on innumerable medallions, vaſes, and other precious relics of Egyptian and Aſiatic antiquities, ſhould have not diſcovered that the urn, or cup, alluded to, is that of the lotos. In reſpect to the figure itſelf, it is evidently the Indian Triad, Brahma, Veeſhnu, and Seeva, who are portrayed ſitting upon that lotos, the uſual throne of the fabulous perſonages of Oriental mythology; and it is one among many other forcible and direct teſtimonies over how vaſt an extent of Aſia,

 in

in ancient periods, the religion, and with it probably the laws and ſciences, of Hindoſtan were diffuſed.

While in theſe remote northern regions it would be improper to paſs unnoticed by the ancient race and religious rites of Scandinavia, I have elſewhere endeavoured, by a chain of ſtrong evidence, to demonſtrate that their firſt celebrated god Oden, or Woden, was no other than the Taut of Phœnicia, the Hermes of Egypt, the elder Buddha or Boodh of India, the Fo of China, and the Mercury of Greece and Rome. In ſhort, that the religion of almoſt every nation of the earth, previous to the happy diffuſion of the Chriſtian doctrine, exhibited little elſe beſides the ſhattered fragments of one grand ſyſtem of primitive, I do not ſay the earlieſt, theology, once prevalent in the Greater Aſia. Not the leaſt forcible of the arguments adduced to ſupport this hypotheſis, an hypotheſis that gives to Britain, in the earlieſt periods of the world, a colony of Brahmins, or at leaſt of Brahmin-taught ſages of the ſect of Boodh, are thoſe derived from the ſtriking ſimilitude of the ſuperſtitious ceremonies inſtituted and obſerved in thoſe reſpective regions, and the very ſingular circumſtance of the Indian god and planet Boodh, under the

name

name of Woden and Mercury, conferring his name, over all the northern and weftern empires of Europe, upon one particular day of the week. This remarkable fact is evidenced in the inftance of the Boodh wâr, or dies Mercurii, of India being the very fame fourth day of the week which the Scandinavians confecrated to Oden, which our Anglo-Saxon anceftors denominated Woden's dag, and which we call Wednefday. I fhall not farther anticipate what will fhortly be prefented to the reader on this curious fubject, than by remarking that both Keyfler and Mallet unite in affigning to this god-king Oden an Afiatic origin, and in afferting that the mythology which he introduced was the mythology, not of a cold ungenial region where the efforts of a lively imagination are checked by the rigour of the climate and objects that infpire gloom and melancholy, but of a warm, luxurious, fouthern realm, where an active, vigorous, fancy, under the impetuous goad of ardent paffions, and animated by the moft enlivening and charming objects, forms the moft romantic images, and indulges its natural propenfities to gaiety by the moft mirthful feftivals and the moft fplendid rites.

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In reſpect to the Scandinavian religion, I ſhall only for the preſent obſerve, that, in regard to the doctrine in queſtion, it does not differ from other codes of religious inſtitution in Aſia; for, it plainly inculcates the worſhip of a triple DEITY in the mythologic perſons of ODEN, FREA, and THOR.*

Concerning the firſt of theſe deities I think it has been in my power to produce incontestable evidence of his being the very identical perſonage denominated Taut, Hermes, and Boodh, through all the Eaſt. M. Mallet has produced as irrefragable proof that FREA, the ſecond perſon in this Scandinavian Triad, is no other than the celebrated Dea Syria, adored at Babylon, and the Venus Urania of the Perſians. She ſeems, indeed, to be the prolific mother of all things, the great principle of fecundity, and her name and rites demonſtrate her cloſe affinity with the RHEA of the Greeks, to whoſe honour they ſmote the reſounding cymbal, while the ſacred melody myſteriouſly ſhodowed out the harmony that prevails through univerſal nature. She gave her name to the ſixth day of the week, which was conſecrated to her under the denomination of FREYTAG, that is Frea's day, ſynonymous

* Mallet's Northern Antiquities, vol. i. p. 96.

ſynonymous with our *Friday*; and, in direct teſtimony that her character is not unconnected with that of Venus Urania, as aſſerted by M. Mallet, may be adduced the remarkable circumſtance of that day being diſtinguiſhed in the weſtern world by the appellation of *Dies Veneris*.* With reſpect to THOR, the third of theſe northern deities, otherwiſe known among the Celtic nations by the name of TARANIS, a title which, in the Welch, that is, the old Cimbrian, language, M. Mallet obſerves, ſignifies *thunder*; he in every reſpect greatly reſembles the Eendra of the Indians, and the Jupiter Tonans of the Greeks and Romans. Thor præſidet in aëre, fulmina et fruges gubernat. This Scandinavian Jove ſeems to have been alſo armed with the CHACRA of Veeſhnu, recently inſcribed as inſtinct with life; for, ſays our author, THOR always carried a mace, or club, which, as often as he diſcharged it, returned of itſelf to the hand that launched it. He graſped this impatient and reſtleſs weapon, which, like the thunder-bolt of the Grecian Jove, vibrated to be gone, with ſtrong gauntlets of iron, and he wore around his loins a myſtic girdle which had

* Mallet's Northern Antiquities, vol. i. p. 95.

had the virtue to renovate his ſtrength, when neceſſary. "It was with theſe formidable arms that he overthrew the monſters and giants" (the Aſſoors, or evil dæmons of India) "when the gods ſent him to oppoſe their enemies."* To Thor, likewiſe, there was a day conſecrated, in the northern mythology, which ſtill retains his name in various languages of Europe. That day is, in Daniſh, called Thorſdag; in Swediſh, Torſdag; in Engliſh, Thurſday. It is not leſs worthy of obſervation that this day was, by the Romans and by all thoſe nations who have ſince adopted their aſtronomical language, called *Dies Jovis*.

In that valuable relic of northern genius, the Edda, in which is contained an authentic epitome of Runic mythology, theſe three deities are repreſented as ſitting on three thrones, with each a crown on his head. The deſcription is curious, and I ſhall preſent it to the reader in the words of that eminent antiquary and worthy prelate, Dr. Percy, who tranſlated it, and who, as he honoured my juvenile productions with his patronage, I hope will extend it to the maturer efforts of my pen. In that poem, the aſtoniſhed Gangler,

* Northern Antiquities, vol. i. p. 97.

Gangler, being introduced into the lofty palace, or hall, of the gods, the roof of which "was formed of brilliant gold, beheld three thrones raiſed one above another, and upon each throne ſate a ſacred perſonage. Upon his aſking which of theſe was their king, the guide anſwered, he, who ſits on the loweſt throne, is the king, his name is HAR, *the lofty one*; the ſecond JAFNHAR, or *equal to the lofty one*; he, who ſits on the higheſt throne, is called THRIDI, or *the third*."* The right reverend editor informs us, that, in the manuſcript of the EDDA, preſerved at Upſal, there is a repreſentation, or drawing, very rudely executed, of theſe three thrones, and of the three perſons ſitting upon them, before whom Gangler is drawn in a ſuppliant poſture. "Theſe figures," his lordſhip adds, "bear ſo great a reſemblance to the Roman Catholic pictures of the Trinity, that we muſt not wonder if ſome have imagined them to be an alluſion to that doctrine, particularly thoſe who ſuppoſe it was already known to Plato and ſome others among the ancient Pagans." To this remark I beg permiſſion to ſubjoin, that though I am very far from conceiving that theſe

* EDDA, tranſlated by the editor of Mallet's North. Antiq. vol. ii. p. 3.

these thrones have any immediate allusion to the *thrones* which the pious Daniel saw *exalted*, (for, so the original words, translated *cast down*, should be rendered,) whereon *the Ancient of Days* and the eternal Logos sat in heaven to judge mankind, and much farther from drawing any comparison between the IMMORTAL BEINGS that sat upon the latter, and the *deified mortals* that were exalted to the former, thrones; yet I may surely contend for the perversion of some ancient tradition, by which the mind of the Scandinavian theologue was impressed with the idea of a heaven, in which were erected three thrones for as many sovereign gods: I say the *perversion* of some ancient tradition, since it is for a Triad of Deity, the manifest vestige of that nobler doctrine, a Trinity in Unity, that I, in this instance, alone contend. But, lest I should appear, amidst these excursive inquiries into the Pagan Triads, to have altogether lost sight of that nobler doctrine, I shall, upon this subject of *celestial thrones*, submit to the reader a very curious passage, relative to the belief of the Jews in a tri-une Deity, which occurs in the same extensive note of the Universal History from which I borrowed a former extract on that subject, and in which the true meaning

ing of the paſſage in Daniel, juſt cited, reſpecting the throne of Deity, is diſcuſſed. The writers of the Talmud, they aſſert, have plainly unfolded their real opinion in agitating this queſtion: Why is *the throne of God*, in Daniel, mentioned in the plural number? "After ſeveral trifling anſwers, which are there given as the ſolution of ſeveral learned rabbies, one of whom pretends, that the plural implies *the thrones of God and David*: the laſt and concluding reply is to the following purpoſe: That it is blaſphemy to ſet the *creature* on the throne of the Creator, bleſſed for ever; and the whole is cloſed with theſe notable words: *If any one can ſolve this difficulty, let him do it; if not, let him go his way and not attempt it.*" The meaning, they obſerve, is too obvious to need explanation.*

That the vaſt continent of America was in the moſt remote periods viſited, and in part colonized, by the great naval and commercial powers of the ancient world, the Phœnicians, Egyptians, and Carthaginians, who, driven by tempeſts, or ſome of the various accidents attendant upon the perilous ſcience of navigation,

* See Ancient Univerſal Hiſtory, vol. iii. p. 12. Edit. oct. 1748.

tion, has been rendered highly probable by the learned Hornius in his book, on the Origin of the Americans, from various concurring circumſtances of affinity, enumerated by him, reſpecting the language, civil cuſtoms, and religious inſtitutions, prevailing among thoſe reſpective nations. The univerſal adoration of the ſolar orb by the Americans, and the remarkable fact mentioned by Sir William Jones in the Aſiatic Reſearches, that the firſt dynaſties of Peruvian kings are dignified, exactly as thoſe of India are, by the name of the ſun and moon,* may alſo be adduced in evidence that a race, wandering from the neighbourhood of Caucaſus, and traverſing the vaſt deſerts of Aſia, towards the north-eaſtern extremity, paſſed over the chain of iſlands, now known to exiſt between the two continents, and contributed their proportion towards the population of the new world. Whether in Manca, or MANCU, whom the Peruvian traditional books mention as their firſt emperor, may be traced, as Hornius aſſerts, any real veſtige of the race of Tartars called MANCHEW, or, in the appellation of *Maſatecæ*, one of the four nations

* Vide Hornius de Orig. Gent. Americ. p. 105. Edit. oct. 1652.

tions of New Spain; and, in *Massachusetæ*, a people of New England, the ancient MASSAGETÆ, are discovered; these are points on which, from the uncertainty of general etymology, it would be rash to form any absolute decision. But, on a recent perusal of Acosta's Authentic History of South America, I could not avoid being struck with his account of the dreadful sanguinary sacrifices of which both the Peruvians and Mexicans are enormously guilty, and I shall here insert it, as forming a striking and gloomy similitude to the bloody sacrifices of the old Scythians and Indians, described from Herodotus and Mr. Wilkins in many former pages. That similitude is more particularly visible in these two points, the first is, that the victims thus sacrificed *are prisoners taken in war*; the second is, that these are offered up *for the preservation of the monarch.**

The ancient Peruvians used to sacrifice "young children from foure, or six, yeares old unto tenne; and the greatest parte of these sacrifices were for the affaires that did concern the Ynca, as in sicknes, for his recovery; and, when he went to the warres, for victory. In these solemnities they sacrificed

* See the chapter on the Scythian sacrifices.

ficed the number of two hundred children of the age defcribed above, which was a cruell and inhumane fpectacle. The manner of the facrifice was to *drowne* them and *bury* them with certaine reprefentations and ceremonies; and fometimes they cut off their heads, anointing themfelves with the blood. They did likewife facrifice *virgins*; and, if a native were ficke, and the ecclefiaftic tolde him confidently that he fhould die, they did then *facrifice his own fonne* to the SUNNE, or to VIRACHOCA, defiring them to be fatisfied with him, and *fpare the life of the father*."* In the following page of the fame author we read as follows: "Although they of Peru have furpaffed the Mexicans in the flaughter and facrifice of their *children*, yet they of Mexico have exceeded them, yea and all the nations of the worlde, in the great number of *men* which they facrificed, and in the horrible manner thereof. The men, thus facrificed, were *taken in the warres*, neither did they ufe thefe folemne facrifices, *but of captives*; in this they followed the cuftom of the ancients." Acofta might here have added, in particular that of the Scythians, and

* Acofta's Hiftorie of the Indies, p. 380. Edit. quart. Lond. 1604.

and the Druids, their *direct descendants*; as I have little doubt of very shortly demonstrating. "In truth, the ordinary warres they carried on were only made to obtain captives for their sacrifices; and, therefore, when they did fight, they laboured to take their enemies alive for the purpose of enjoying their sacrifices."* The sacrifice was performed upon a raised terrace, which cannot fail of bringing to the reader's recollection the high quadrangular altar of the Scythian savages, and the ceremony itself is thus described: "The sovereign priest carried a great knife in his hand of a large and sharpe flint: another priest carried a collar of wood, wrought in form *of a snake*:" he might have said the *serpent*, the symbol of that sun, whose devoted victims they were. "The other four priests, who assisted, arranged themselves in order, adjoining to the *pyramidal stone*, whereof I have spoken; being directly against the doore of the chapell of their idoll. This stone was so pointed, as that the man who was to be sacrificed, being laid thereon upon his back, did bend in such sort, as occasioned the stomach to separate upon the slightest incision of the knife. When the sacrificers

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* Acosta's Hist. of the Indies, p. 382.

were thus in order, they brought forth ſuch as had been taken in warre, and cauſed them *to mount up thoſe large ſtairs*, in rank, to the place where the miniſters were prepared. As they reſpectively approached thoſe miniſters, the latter ſeized them, two of them laying hold of the two feet and two more of the two hands of the unhappy victim, and in this manner caſt him on his back upon the pointed ſtone, while the fifth faſtened round his neck the ſerpentine collar of wood. The high prieſt then opened his ſtomach with a knife with wonderful dexterity and nimbleneſs, tearing out his heart with his hand, which he elevated ſmoking towards the ſunne, to whom he did offer it, and preſently, turning towards the idol, did caſt the heart towards it, beſmearing his face with the blood. In this manner were all the victims ſacrificed, and the bodies afterwards precipitated down the ſtairs, reeking with their gore. There were ever forty or fifty victims, at the leaſt, thus ſacrificed." The above paſſage I have given unabridged, becauſe in it are enumerated certain particulars, as the wooden ſerpent, the pyramidal ſtone, and the offering to the Sun the heart of the victim, which exhibit ſtill leſs equivocal marks of the ſimilarity pre-

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vailing in the theology of the two continents: nor can I, for the ſame reaſon, prevail upon myſelf to omit his relation of their very remarkable veneration for fountains and rivers, and their frequent ablution in them. "Anciently there were Indians appointed to perform ſacrifice to fountains, ſprings, and rivers, whoſe waters paſſe through the towns. To this day, they are honoured with a conſiderable ſhare of the ancient reſpect paid to them: but a more eſpecial regard and reverence is paid to *the meeting of two rivers*; and there they perform ablutions, anointing themſelves firſt with the flower of mays, adding thereto divers ceremonies, as they do likewiſe in their bathes."* That portion, however, of the theological ſyſtem of the Americans, to which I wiſh to direct the more particular attention of the reader, is contained in the following paſſage, where this reverend father, in pious indignation, acquaints us, that "the devil, after his manner, hath brought a Trinity into their idolatry; for, the three images of the Sun, called APOMTI, CHURUNTI, and INTIQUAOQUI, are terms that ſignify FATHER and LORD SUN, the SON SUN, and the BROTHER SUN. In like manner they named the

* Acoſta's Hiſt. of the Indies, p. 379.

THREE IMAGES of CHUQUILLA, which is the god that rules in the region of the air." But, according to this writer, they go a ſtep farther than the acknowledgement of a mere Triad of Deity, and worſhip a direct Trinity in Unity: for, " in Cuquiſaco there is a certaine oratory, where they worſhip a great idol, whom they call TANGATANGA, which ſignifies ONE IN THREE and THREE IN ONE."* Of theſe three Triads, the firſt very much reſembles the Triplaſios Mithras, or threefold power of God in the Sun, adored by the Perſians; and the ſecond is parallel to the Jupiter Pater, Jupiter Soter, and Jupiter Ultor, of the Greeks; or, if the reader chooſes rather to underſtand it phyſically, in reſpect to the ætherial element, this American Eendra may be the Jupiter Tonans, Jupiter Serenus, and Jupiter Pluvius, all which names are reſpectively conferred upon him by ancient writers; but the third is an evident perverſion of the dogma of a purer theology handed traditionally down, through a channel long ſince forgotten, from thoſe holy patriarchs, to whom the eternal Father was pleaſed to reveal the awful ſecrets of that nature, which, without ſuch revelation, it is utterly impoſſible for finite

* Acoſta's Hiſt. of the Indies, p. 412.

finite beings to fathom; the ſtupendous myſtery of a Trinity of Hypoſtaſes in the Unity of the Divine Eſſence.

But let us return to the great theatre of our preſent inveſtigation, to ASIA, and inquire if the ancient and celebrated empire of China affords a ſyſtem of theology illuſtrative of a ſubject ſo deeply involved in the obſcurity of Eaſtern philoſophy and entangled in the mazes of Oriental allegory.

In that remote and happy region, ſecluded not leſs by ſituation than by the wiſe policy of its ſovereigns from all intercourſe with the other nations of the earth, the true religion imported, as ſome think, by Noah himſelf, or one of his pious poſterity, flouriſhed longeſt unadulterated.* A ſucceſſion of virtuous and magnificent monarchs, deſcending for near three thouſand years in regular ſucceſſion from the great FOHI, whoever he was, made it the proudeſt glory of their reſpective reigns to ſupport it by their whole authority, and enforce it by the noble and ſplendid example of regal piety.

* See Shuckford's Connexions, vol. i. p. 33, and Sir Walter Raleigh's Hiſtory of the World, p. 54. The ſubject is extenſively conſidered in the Hiſtory itſelf.

Since it is my intention, in the enſuing hiſtory, occaſionally to conſider India upon the great ſcale of its more extended geography, as the ancients ſeem to have underſtood the term, and as ſtated by Sir William Jones in the Aſiatic Reſearches,* that is to ſay, as an empire extending from the great northern range of Caucaſus to the extreme ſouthern point of Sinhala, or Ceylone, and from the frontiers of Perſia on the weſt to the Chineſe Ocean on the eaſt, it will be my province hereafter to detail a variety of circumſtances that have relation to the early hiſtory of China, at preſent ſo little known, which will afford the ſtrongeſt corroboration to the Moſaic hiſtory, and inconteſtibly evince that the great lines of the moſt ancient Aſiatic and the Chriſtian theology are the ſame. From an elaborate compariſon which I have alſo made of the moſt ancient hiſtories of China, as they ſtand tranſlated and epitomized, in Couplet, Martinius, and Du Halde, from thoſe celebrated Chineſe books of profound antiquity the Xu-kim, or *book* of *books*, containing the annals of the three firſt imperial dynaſties; the Xi-kim, a more extenſive hiſtorical detail; and the writings of Confucius, with ſuch authen-

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* See Aſiatic Reſearches, vol. i, p. 418.

tic Sanſcreet accounts of Indian hiſtory as I have been able to procure, I have the moſt confident hopes that new light will be reflected as well upon the intricate hiſtory of thoſe countries as upon that of Japan. The hiſtory of the latter country, by Kæmpfer, has in the courſe of that review been of infinite ſervice to me, ſince, as an immemorial connexion has ſubſiſted between theſe three nations, which, after all that has been written by De Guignes and the learned Pauw, have probably all three deſcended from one common ſtock, the early hiſtory of the one muſt, under certain reſtrictions and with due allowances for the changes of cuſtoms and opinions during a long courſe of ages, be conſidered as the hiſtory of the others. I ſhall, in this place, preſent to the view of the reader a few of the points in which that affinity may be clearly traced; and, in the firſt place, let us attend to it in regard to their theology.

Martinius, who, from a reſidence of ten years upon the ſpot, and from underſtanding both the letters, or characters, and language of the country, muſt be ſuppoſed well qualified to judge of their religious doctrines and practices, aſſerts that they anciently worſhipped one SUPREME GOD, a ſpirit, *nullis*

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ad religionem exciendum ſimulachris aut ſtatuis uſi, uſing neither images or figures to excite the devotion of the people, becauſe as the Deity was every where preſent, and his nature exalted far above the reach of human comprehenſion, it was impoſſible by any external image properly to repreſent him to the ſenſes of men. Therefore he obſerves, nullum in iis templis *antiquitus* idolum viſebatur, ſed ſimplex tabella, in qua ſinenſi linguâ literis aureis exaratum erat, ſpiritualis cuſtodis urbis ſedes; no idol in the moſt ancient periods of their empire was to be ſeen in all their temples, but only an unornamented tablet, upon which was engraved, in large Chineſe characters, in gold, the following inſcription: THE SANCTUARY OF THE SPIRITUAL GUARDIAN OF THE CITY. This pure worſhip of the Deity, whom they denominated XANG-TI, or TYEN, continued unadulterated till after the death of Confucius, which took place 500 years previous to the Chriſtian æra, and is a remarkable and almoſt ſolitary inſtance of the pure primeval worſhip flouriſhing among a people confining upon nations immerſed in the baſeſt idolatries of Aſia. That they believed in the exiſtence of

of ſubordinate ſpirits, the miniſters of the great God in the government of the univerſe, and that they paid an inferior kind of homage to thoſe ſpirits, is to be accounted for in the perſuaſion, before noticed as being ſo generally prevalent in Aſia, that they might be their interceſſors with offended Omnipotence, and avert his apprehended vengeance.

Confucius, the nobleſt and moſt divine philoſopher of the pagan world, was himſelf the innocent occaſion of the introduction of the numerous and monſtrous idols that in after-ages diſgraced the temples of China; for, having in his dying moments encouraged his diſconſolate diſciples by prophecying SI FAM YEU XIM GIN, *in occidente erit* SANCTUS, in the weſt the Holy One will appear; they concluded that he meant the god Bhood of India, and immediately introduced into China the worſhip of that deity with all the train of abominable images and idolatrous rites, by which that groſs ſuperſtition was in ſo remarkable a manner diſtinguiſhed. To what holy and illuſtrious perſonage, about to appear in the weſt, Confucius, who ſeems to have inherited at once the ſublime virtues and the

prophetic

prophetic ſpirit of the old patriarchs, alluded, ſhall preſently be unfolded.*

Were it not for the very ſingular circumſtance, recorded in the Chineſe hiſtories, that the mother of Fohi, the great anceſtor of the Chineſe, was embraced and rendered pregnant by A RAINBOW, a mythological fable very probably originating either in ſome miſconceived tradition concerning the *bow*, which was firſt manifeſted to Noah as a token that the waters ſhould never again inundate the globe, or elſe alluſive to his having emerged from the boſom of the ſurrounding ocean to commence a new ſcene of exiſtence upon the renovated earth; were it not alſo recorded in the ſame hiſtories that Fohi carefully trained up *ſeven ſorts of creatures*, which he annually ſacrificed to the Supreme Spirit of Heaven and Earth, a circumſtance ſo exactly conſonant to the account of Scripture, that Noah took into the ark of every clean beaſt *by ſevens*, and of fowls in the air *by ſevens*; were it not that they fix the firſt reſidence of this their great anceſtor, where, according to the moſt ancient Sanſcreet traditions, the firſt Chineſe colony did abſolutely ſettle, in the

* Vide Couplet. Scient. Sinic. p. 78, and Martini Martinii Sinicæ Hiſtoriæ, lib. iv. p. 149. Edit. duod. Amſterdam, 1659.

the province of XENSI, to the north-west of India; were it not probable, from the total ſilence of Scripture concerning the future incidents of the life of ſo important a perſonage as the great and favoured patriarch and the mad unreſtrained act of his progeny in building the tower of Babel, that he really did migrate from the place where the ark reſted to ſome ſpot, remote from his degenerate offspring, on the extremities of Aſia; did not the very name of him, who builded the firſt altar after the flood, and offered thereon the firſt victim to the Lord, ſignify OBLATION, whence doubtleſs Noah was deſignated as the ſacrificer on the old celeſtial ſphere, under the name of Shin Num, his immediate ſucceſſor in the government of China, or rather himſelf by another appellative, for theſe two perſons are demoninated the founders of that empire; did not we recognize the *Oriental* and in particular the Arabian denomination of China, which is Sin, and in Num the Menu of India, which words combined together may be rendered into Latin *Sinicus Noah*, the Chineſe Noah: were it not for theſe circumſtances, which ſo decidedly point to the perſon of Noah, I ſhould be inclined to agree in opinion

opinion with Mr. Bryant, that, by Fohi, the Chineſe meant the parent of the human race himſelf, inſtead of the venerable father of the regenerated world.

If Mr. Bryant's hypotheſis could be admitted, the eighteen thouſand years, which he obſerves are ſaid to have intervened between the reign of the firſt and ſecond emperors of China, by being conſidered as centuries only, (for which interpretation of the word thouſand ſome learned chronologiſts have ſtrenuouſly contended,) will come very near the ſcriptural account of time that elapſed from the period of the creation to the deluge. In that caſe, however, Fohi and Shin Num muſt be conſidered as diſtinct characters, living in very remote ages, which their hiſtory does not warrant;* but that, at all events, Shin Num and Noah were the ſame perſon, and that both meant the Menu of India, can ſcarcely admit of a doubt, eſpecially when Mr. Bryant's judicious obſervation, that, in Hoang, or Hoam-ti, the ſon of Shin Num, the veſtiges of the ſcriptural name of Ham may plainly be traced. As a farther corroboration of this ſuppoſition, I ſhall for the preſent only add that the ſeven

* See Mr. Bryant's Analyſis, vol. iii. p. 583.

ſeven regal deſcendants of Shin Num, who, according to Couplet, reigned after him, that is, in the provinces ſubject to the ſupreme head of the empire, were doubtleſs the ſeven Reyſhees, or holy men of India; and theſe, after all, were probably no other than the ſeven perſons who went into the ark with Noah, forming, with himſelf, the famous OGDOAS of antiquity.

From an author compelled in a great degree, on account of the repeated attacks made by ſceptics upon the Moſaic hiſtory through the ſides of Indian and Chineſe antiquities, not to paſs unnoticed theſe circumſtances, the reader will naturally be led to expect a more extenſive inveſtigation of theſe abſtruſe points hereafter. I ſhall, therefore, at preſent, only inquire if any ſentiments, of a nature conſonant to thoſe already demonſtrated to have been ſo widely diffuſed through Aſia, prevailed in any ancient theological code of China.* The purity of their primæval theology has been noticed. They originally adored no ſculptured images of the Deity, although they worſhipped him in the emanations of guardian and benevolent ſpirits that iſſue from the exhauſtleſs fountain of Deity. The doctrine of thoſe emanations,

emanations, and the lapſe and immortality of the ſoul, afford the ſtrongeſt reaſon for ſuppoſing that the tradition of a God-Mediator, to appear upon earth after a certain revolution of ages, was cheriſhed from time immemorial in China. Since Confucius ſtrictly adhered to, and vigorouſly enforced in his writings, the pure doctrine of his country, which equally forbade all images of the Deity and the deification of dead men; and, in conſequence, could not conſiſtently recommend to them the groſs idolatry of the Bhudſoiſts; it is highly probable that this devout and venerable perſonage, when he told them *to look to the weſt for the* HOLY ONE *that was to appear upon earth*, was inſpired with ſome foreknowledge of the great event of the redemption, and by divine inſpiration was enabled to predict the advent of the Meſſiah in Paleſtine, a country which is exactly ſituated after the manner deſcribed; and, indeed, is the moſt weſtern country of Aſia, in reſpect to China.

In direct and poſitive proof that I am not attributing to the Chineſe theological notions which they did not in the moſt ancient æras of their empire poſſeſs; and, in

in particular, that they really did, either traditionally, or by revelation, entertain a rooted belief of the pacification of the Divine Being by means of a human oblation of royal descent and of distinguished piety, I shall produce from their most authentic historians an instance of a most amiable and virtuous monarch, CHING-TANG, the founder of the second imperial dynasty of China, bearing the denomination of XANG, being called upon by the public voice, at a period of national distress, to be the propitiatory sacrifice of offended heaven. An universal barrenness, arising from continued drought, having for seven years together desolated the kingdom and thinned the inhabitants of it, Ching-tang was told by the priests, who interpreted the will of heaven, that its vengeance could only be appeased by a human sacrifice, and he readily became the devoted victim of that vengeance. The aged king, says Martinius,* having laid by his imperial robes, cut off the venerable grey hairs of his head, shaved his beard, pared his nails, and subjected himself to other preparatory ceremonies, esteemed indignities in China, bare-

footed,

* Vide Martini Martinii Historiæ Sinicæ, lib. iii. p. 75.

footed, covered over with ashes, and in the posture of a condemned criminal, approached the altar of sacrifice, where with suppliant hands he entreated heaven to launch the thunder-bolt of its wrath, and accept the life of the monarch as an atonement for the sins of the people. The Chinese histories add that after he had finished his prayer, and for some time devoutly waited the awful stroke, which was to crush the sovereign and save the nation, (a stroke which heaven in remembrance of his piety and resignation forbore to inflict,) the sky became suddenly black with clouds, and the rain descended in torrents, so that the steril earth shortly resumed its wonted fertility, and unbounded plenty reigned over the whole empire.* In the annals of China this solemn fact is recorded to have happened in the eighteenth century before Christ, and it is very remarkable, that, in the very same century, according to Usher† and the chronology of our Bibles, the seven years famine in Egypt happened. From this circumstance we are naturally induced to conclude, that the dearth spoken of in Scripture

* Martinius, p. 76. Le Compte, p. 319.

† Vide Usherii Annales, p. 15.

ture was general throughout the Eaſt; and indeed it is evident, from Joſeph's ſupplying all the neighbouring countries with grain, that it was not confined to the Egyptian territories alone. Thus wonderfully do the ancient archives of a great and enlightened nation, ſecluded for three thouſand centuries from all connection with the reſt of the world, whence ariſes an impoſſibility that thoſe archives ſhould be adulterated, in this as well as in many other inſtances which it will fall to my province to point out hereafter, bear deciſive teſtimony as well to the authenticity of the Moſaic hiſtory as to the verity of the great outlines of the Moſaic theology. Among theſe the *veſtigia*, for which alone I muſt again repeat that I contend, the *veſtigia* of a pure undebaſed Trinity, are not the leaſt viſible.

It is the reſult of both extenſive reading and perſonal inquiry, made by a learned friend in Aſia, that I am able to deſcribe the vaſt body of the Chineſe nation, thoſe few excepted who practiſe the pure and refined precepts of the great Confucius, as divided, at this day, like the Indians, into two grand religious ſects, if, in fact, the name of *religious* may be beſtowed upon thoſe who

 have

have ſo far deviated from the pure primæval devotion of their anceſtors, as either, on the one hand, to be plunged into the groſſeſt materialiſm, or, on the other, into the moſt complicated and multifarious idolatry. It is ſurely no ſmall honour for Chriſtianity to be able to bring not a few proofs of its grand and fundamental truths from the very creed and practice of its moſt inveterate oppoſers; to find its pure principles lying dormant in the deſpumated and feculent droſs of paganiſm, and the hallowed ſpark of that original flame which blazed upon the altar erected by Noah, on his deſcent from Ararat, occaſionally beaming forth amidſt the embers ſmoaking upon the polluted ſhrines of falſe and fictitious deities.

The firſt and moſt ancient of theſe ſects is called *the ſect of immortals*, and the founder of it was LAO-KIUN, who flouriſhed before Confucius, and about the year 600, preceding the Chriſtian æra. Although the principles of Epicurus have been attributed to this great philoſopher, and though the followers of Lao-kiun at this day are, as has been obſerved, rank materialiſts, yet, from the account of his writings given by Couplet and Le Compte, there is the greateſt reaſon to

ſuppoſe

ſuppoſe that his original doctrines have been groſſly corrupted and miſrepreſented by his diſciples. They are called *immortals*, ſay theſe writers, from a certain liquor, which LAO-KIUN invented, and which, he affirmed, would, if drank, make men immortal. This has every appearance of being an allegory, and hereby may be meant no other than the AMREETA, or ambroſial nectar of the Brahmins. They are notoriouſly guilty of the worſhip of dæmons, and temples of great ſumptuouſneſs and magnitude are erected to thoſe dæmons in various parts of the empire. It was the leading feature in LAO-KIUN's ſyſtem of philoſophical theology, and a ſentence which he continually repeated as the foundation of all true wiſdom, that TAO, *the eternal Reaſon, produced* ONE; *One produced* TWO; *Two produced* THREE; *and* THREE *produced all things*: a moſt ſingular axiom for a heathen philoſopher, and, as Le Compte, from whoſe Memoirs of China I have verbatim copied the above ſentence, obſerves relative to it, a very evident proof that he muſt have had ſome obſcure notions of a Trinity.*

The other great ſect of China is that of the Bhudſoiſts, or thoſe who worſhip the

 Indian

* Le Compte's Memoirs of China, p. 314.

Indian god Bhudda under the softened name of Fo, as, from not having either B or D among the characters that form their alphabet, they were unable to pronounce the prior appellation. The Bhudsoists have been denominated downright atheists; the contrary, however, may be fairly inferred from the practice of those who worship a stone as the image of God. That our British Druids were a race of Eastern philosophers of the sect of the Indian Bhudda, I mean the elder, who was the same identical person as the Phœnician Taut, the Egyptian Hermes, the Woden of the Scandinavians, and the Mercury of the Greeks and Romans, I hope, shortly, to produce very clear evidence in an express treatise upon the antiquity of Stonehenge. I had hopes of being able to compress the subject sufficiently to form a chapter of this volume of Indian Antiquities; but I found myself obliged, occasionally, to diverge so far from subjects immediately connected with India, and to take such an extensive range, in proof of my positions, through every region of Asia, or rather of the earth, that scarcely an octavo *volume*, and much less a *chapter* of such a volume, would be sufficient to contain the result

result of the inquiry. I reserve that interesting subject for a distinct Dissertation.

The Bhudsoists of China have had the skill to render their real opinions less easy of discussion, by adopting the artifice made use of by the ancient Egyptian and Greek philosophers, to veil their mysterious tenets, that of a two-fold doctrine; the one EXOTERIC, or external, the other ESOTERIC, or interior. If, however, they are at all acquainted with the maxims of the genuine, that is, the elder, Bhudda of India; for, I believe the second to be a mere fiction springing up out of the Eastern system of the Metempsychosis and divine emanations; they must have some ideas of a triune Deity, intended in their motley theology; for, the Phœnician Taut, their famous Bhudda, if Suidas upon that word may be credited, had his firname of Trismegist, from his decided assertions on that point of faith. Hence too his caduceus, which I have had engraved for the more particular inspection of the reader, is adorned with that old Egyptian symbol of Deity, *the globe*, *wings*, *and serpent*. Nor should it, on this subject, be forgotten, that this caduceus is described by the ancients as producing *three leaves* together, a sacred trefoil, intimating the three-

fold diſtinction in the Deity, for which he was ſo ſtrenuous an advocate. Thus Homer, in the Hymn to Mercury, calls it ραϐδον χρυσειην ΤΡΙΠΕΤΗΛΟΝ, the golden THREE-LEAFED wand.*

It is now high time that we ſhould leave the eaſtern confines of Aſia, and, bending our progreſs towards its weſtern extremities, reſume our inveſtigation of the ſeveral Trinities of Greece.

* Vide Hymn. in Mercurium, line 72.

CHAPTER

THE SIBERIAN MEDAL.



...g la rapporte Table Vde

Alma Imago Sancta Dei in tribus Imaginibus - hisce
Colligite Sanctam voluntatem Dei ex illis. *
Diligite eum.

* *Uγ3ho Naom Tojl Dē Djmγγ. Aperit Sanctam volontalem Dei vobis ... abrev.*

CHAPTER VII.

—— τι γαρ ἐςι Πλατων,
Ἡ Μωσης Ἀτ̓τικιζων.

The Chaldæan and Egyptian, being the Source of the GREEK, *Theology; the Doctrines relative to a Trinity taught by* PYTHAGORAS, PARMENIDES, *and* PLATO, *ought not to be wondered at, nor their true Allusion denied.—The extensive Travels of Pythagoras and Plato, into the Higher Asia and Egypt, detailed.—Their respective* TRINITIES, *and that of* PARMENIDES, NUMENIUS, *and the later Greek Philosophers, considered.—A retrospective Summary of the Whole of the Argument on the Christian and Pagan Trinities in the preceding Chapters.*

AFTER the numerous quotations, in the preceding pages, from the Grecian philosophers, most eminent in the Pagan world, quotations which demonstrate they were by no means unimpressed with notions on this point, similar to those entertained by the more

more ancient ſages of Aſia; I ſhall, perhaps, be excuſed from ſwelling theſe pages with an infinite number of paſſages that might be ſelected from the works of Pythagoras, Plato, Parmenides, and others, in additional proof of what has been already advanced on this ſubject. I muſt again repeat, that it was from the fountains of Chaldæan, Perſian, Indian, and Egyptian, learning, that thoſe Grecian ſages, as well by the channel of Orpheus as by their own perſonal travels in thoſe countries, derived that copious ſtream of theological knowledge, which was afterwards, by their diſciples, ſo widely diffuſed through Greece and Italy; having, therefore, ſucceſsfully explored the ſource, there is leſs occaſion for us to waſte our time in minutely tracing the deſcending current.

It may, with truth, be affirmed, that, there was ſcarcely one of all the celebrated philoſophers, who eſtabliſhed the ſeveral ſchools of Greece, diſtinguiſhed by their names, who had not reſided, for a conſiderable period, either in one or the other of the countries juſt mentioned. A production of the evidence, on which this aſſertion is founded, will probably be conſidered of no ſmall weight in this diſcuſſion.

Let

Let us commence our retrospect with the travels of Pythagoras, who flourished in the sixth century, before the birth of Christ. According to the account of his disciple Jamblichus,* the first voyage of Pythagoras, in pursuit of knowledge, after the completion of his academical exercises at Samos, was to Sidon, his native place, where he was early initiated into all the mysterious rites and sciences of Phœnicia, a country whence, I have before observed, the elder Taut emigrated to Egypt, and where the profound Samothracian orgia and the Cabiric rites were first instituted. From Phœnicia, our philosopher travelled into Egypt, and there, with an unabated avidity after science, as well as with unexampled perseverance, continued, under the severest possible discipline, purposely imposed upon him by the jealous priests of that country, during *two-and-twenty years*, successively to imbibe the stream of knowledge at Heliopolis, at Memphis, and at Diospolis, or Thebes. Astonished at his exemplary patience and abstinence, the haughty Egyptian priesthood relaxed from their established rule of never divulging the arcana of their theology to a stranger; for, according to another

* Jamblichus in Vita Pythag. cap. 13.

another writer of his life, Diogenes Laertius, he was admitted into the inmoſt adyta of their temples, and there was taught thoſe ſtupendous truths of their myſtic philoſophy, which were never before revealed to any foreigner.* He is ſaid even to have ſubmitted to circumciſion, that he might more rigidly conform to their dogmas, and leave no point of their moſt recondite ſciences unexplored. It was during this long reſidence and ſecluſion, amidſt the prieſts of the Thebais, that he aroſe to that high proficiency in geometrical and aſtronomical knowledge, to which no Greek before him had ever reached, and few ſince have attained.

But all this aggregate of Egyptian wiſdom could not ſatisfy the mind of Pythagoras, whoſe ardour for ſcience ſeems to have increaſed with the diſcouragements thrown in the way of his obtaining it. He had heard of the Chaldæan and Perſian Magi and the renowned Brachmanes of India, and he was impatient to explore the hallowed caves of the former and the conſecrated foreſts of the latter. He was meditating this delightful excurſion at the time that Cambyſes commenced his celebrated expedition againſt Egypt,

* Diogenes Laertius, lib. ii. p. 98.

Egypt, which terminated in the plunder of its treaſuries, the ſlaughter of its gods, and the burning of its temples. During the remainder of the period of his abode in Egypt, he had the mortification to be a ſpectator of all thoſe nameleſs indignities which his patrons and inſtructors underwent from that ſubverter of kingdoms and enemy of ſcience. Pythagoras himſelf was taken priſoner, and ſent with other captives to Babylon. The Chaldæan Magi, however, at that metropolis, received with tranſport the wandering ſon of ſcience. All the ſublime arcana inculcated in the ancient Chaldaic oracles, attributed to the elder Zoroaſter, were now laid open to his view. He renewed, with intenſe ardour, thoſe aſtronomical reſearches, in which the Babylonians ſo eminently excelled; and learned from them new ideas relative to the motions, power, property, and influences, of the heavenly bodies, as well as their ſituations in the heavens, and the vaſt periods they took to complete their revolutions.

Babylon muſt have been, at that particular period, the proudeſt and moſt honoured capital upon earth, ſince it is evident, from Dr. Hyde,* that both the prophet Ezekiel and the

* See Hyde de Relig. vet. Perſ. p. 361.

the second Zoroaster, the friend of Hystaspes, whom Porphyry calls ZARATUS, (a name exceedingly similar to the Oriental appellation of ZERATUSHT,) resided there at the same time. The former, attached to the man who had submitted in Egypt to one fundamental rite prescribed by the Jewish law, instructed him in the awful principles of the Hebrew religion; the latter made him acquainted with the doctrines of the two predominant principles in nature, of GOOD and EVIL, and unfolded to his astonished view all the stupendous mysteries of Mithra. Twelve years, according to Porphyry, were spent by Pythagoras in this renowned capital, from which, when he had regained his liberty, determined to complete his treasure of Asiatic literature, he sought the distant, but celebrated, groves of the Brachmans of India.* Among that secluded and speculative race, he probably carried to the highest point of perfection, attainable in that age, those astronomical investigations, to which he was so deeply devoted: by them he was probably instructed in the true system of the universe, which, to this day, is distinguished by his name: among them he greatly enlarged the limits of his metaphysical

* Porphyrius in Vita Pythag. p. 185, edit. Cantab.

metaphyſical knowledge: and from them he carried away the glorious doctrine of the immortality of the ſoul, which he firſt divulged in Greece, and the fanciful doctrine of the Metempſychoſis.

Plato was born at Athens, in the 88th Olympiad, or about 430 years before Chriſt. He had the honour and advantage of having Socrates for the guide and preceptor of his youth. Already inſtructed in all the intricate doctrines of the Pythagorean philoſophy, on the death of that martyr to the cauſe of truth, he travelled firſt into Italy, and then into Egypt, as well to mitigate the anguiſh he felt at the loſs of ſo excellent and wiſe a man, as to increaſe the treaſures of knowledge with which his mind was already ſo amply ſtored. Cicero expreſſly informs us, that, in viſiting Egypt, his principal aim was to learn mathematics and eccleſiaſtical ſpeculations among the barbarians;* for, by this diſgraceful appellation, the faſtidious Greeks ſtigmatized all foreign nations. He travelled, ſays Valerius Maximus, over the whole of that country, informing himſelf, by means of the prieſts, during his progreſs, of geometry in all its various and multifold branches, as well as of their

* Cicero de Finibus, cap. 5.

their aſtronomical obſervations: and, while the young ſtudents at Athens were inquiring for Plato, and languiſhing for his inſtructions, that philoſopher was indulging his contemplations on the ſhores of the Nile, ſurveying the canals cut from that river, and meaſuring the dams that reſtrained its riſing waters, being himſelf but a diſciple to the ſages of the Thebais.* From thoſe ſages, Pauſanias, in Meſſoniis, affirms he learned the immortality of the ſoul, and, from the ſtyle and tenour of his writings, it is pretty evident that he was deeply verſed in the ſacred books attributed to Hermes Triſmegiſt. It is equally evident that Plato had read with attention the Moſaic writings and hiſtory, not through the medium, as has been aſſerted, of the Greek tranſlation, (for, that tranſlation was not made till the reign of Ptolemy Philadelphus, which took place near two hundred years after the birth of Plato,) but by means of his own indefatigable exertion in acquiring languages and exploring the ſources of Oriental ſcience and traditions. Indeed the ſtudy of the Eaſtern languages, ſo neceſſary to a traveller in the Eaſt, and, in particular, the Egyptian and Phœnician, which differed only in dialect from

* Valerius Maximus, lib. viii. cap. 7.

from the Hebrew, cannot be ſuppoſed to be unattended to by a man fired with ſuch an inſatiable thirſt of learning as was Plato. Add to this, that, with the multitude of Jews, which, about that period of their diſſipation, flocked to Egypt, he could ſcarcely fail of frequently converſing, in order to penetrate into their ſacred records, and myſtic cabbala, ſo famous, but ſo little underſtood, throughout Aſia. The beſt evidence of this fact is to be found in his writings, where are to be met with ſuch repeated alluſions to what he denominates παλαιοι λογοι, ancient diſcourſes, or traditions, and certain Συριοι και Φοινικοι μυθοι, or Syrian and Phœnician fables, that it is impoſſible to conſider this philoſopher as not converſant in Hebrew antiquities. The contrary, in fact, was ſo manifeſt to Numenius, a Pythagorean philoſopher of the ſecond century, that, according to Clemens Alexandrinus, he exclaimed, Τι γαρ εστι Πλατων, η Μωσης Αττικιζων; What is Plato but Moſes converſing in the language of Athens!*

Thus, in a curſory manner, have I traced the veſtigia of theſe two famous Greeks through thoſe countries where either the true theology was firſt propagated or firſt perverted.

* Clem. Alexand. Stromatu, lib. i. p. 411, edit Oxon.

Let us now proceed in a manner confiſtent with the brevity we profeſs to obſerve, after ſuch a wide range through the ſchools of Aſia, to examine the leading features of their reſpective ſyſtems of theology.

It will ſcarcely be conteſted that Pythagoras borrowed from the Egyptian prieſts, who were ſo deeply involved in ſymbols and hieroglyphics, that *ſymbolical* and *ænigmatical* way of inſtructing his diſciples as to ethical and theological ſubjects, which he ſo univerſally adopted; and I ſhall, hereafter, when conſidering the literature of India, have occaſion to prove that nearly all his moſt famous ſymbols have their origin, not in Grecian, but Oriental, ideas and manners. A ſimilar obſervation holds good in reſpect to his veneration for ſacred myſtic *numbers*; for, when I inform the reader, that the ten numerical characters of arithmetic are originally of Indian, and not, as generally ſuppoſed, of Arabian, invention, he will entertain little doubt in what Eaſtern country he learned, in ſuch perfection, that abſtruſe ſcience. On that very particular and curious belief entertained both by Pythagoras, Socrates, and Plato, relative to the agency of good and evil DÆMONS, ſome attendant on the human race, as a kind of guardian

guardian and familiar ſpirit, one of which ſpecies Socrates affirmed attended himſelf, and others, ſpleenful, malignant, and ever plotting their ruin, the ſource has been equally laid open in our review of the Chaldaic theurgy. It is, however, with thoſe ſublimer points in their theology, which have reference to the nature of God himſelf, that we have at preſent a more immediate concern.

This wiſe ancient ſtyled the ſupreme Deity the great Father of all, *το ἑν*, THE UNITY, and *μονας*, THE MONAD; a term by which Pythagoras doubtleſs intended to expreſs his conceptions of the *ſimplicity* as well as *purity* of the divine nature. The ſole cauſe and firſt principle of all that exiſts, he eſteemed the Deity the centre of unity and ſource of harmony. He likewiſe conferred on this almighty Sovereign, the name by which Plato afterwards diſtinguiſhed the firſt hypoſtaſis of his Triad, *το ἀγαθον*, *the chief good.* From this eternal MONAD, however, from this primæval UNITY, according to Pythagoras and all his diſciples, *there ſprang an infinite* DUALITY.* By the term duality, ſays the Chevalier Ramſay, the learned author of a Diſſertation on the Theology and Mythology of the Ancients,

 added

* Vide Diogenes Laertius, lib. viii. p. 507.

added to the Travels of Cyrus, we are not to understand two persons of the Christian Trinity, but a world of intelligent and corporeal substances, which is the effect whereof *unity* is the cause.* When the reader, however, shall have duly reflected on ALL that has been previously submitted to his consideration in the former part of this volume, to the doctrine of which this Pythagorean sentiment is so perfectly consentaneous, he will probably be induced to think, that, by so remarkable an expression, Pythagoras intended to allude to the emanation of beings of an order far superior to those referred to in the page of that writer. Besides, as Dr. Cudworth has judiciously observed concerning the opinions of Pythagoras, since he is generally acknowledged to have followed the principles of the Orphic theology, whose Trinity we have seen, and, as is allowed by Chevalier Ramsay himself, was Φως, Βϐλη, Ζωη; or LIGHT, COUNSEL, and LIFE; it cannot reasonably be doubted that he adopted this among the other doctrines of Orpheus.†

The three hypostases that form the Trinity of Plato it is well known are *το Αγαθον*, Νϐς, often

* See les Voyages de Cyrus, tom. ii. p. 193, edit Rouen.

† Cudworth's Intellectual System, vol. i. p. 374.

often denominated by him Λογος, and Ψυχη κοσμȣ. When Plato, in various parts of his writings, calls his firſt hypoſtaſis, as he frequently does, ὁ πρῶτος Θεος and ὁ μεγιςος Θεων, and uſes terms, with reſpect to the other two hypoſtaſes, which mark a kind of ſubordination in this his Trinity, it is ſcarcely poſſible to miſtake an alluſion ſo plain to the higher TRIAD for which we contend. The countries through which he travelled, and the people with whom he converſed, immediately point out the ſource of a doctrine ſo ſingular, flowing from the pen of an unenlightened Pagan. It is very probable, that, from his acquaintance with Egyptian, Phœnician, and other Oriental, languages, intimately connected with the ſacred dialect, this philoſopher derived the term Λογ☉, which is the ſecond in his Trinity; for Λογ☉, as has been frequently before remarked in theſe pages, is the literal tranſlation of the Chaldaic Mimra, the ſacred appellative by which the ancient paraphraſts invariably underſtand the Meſſiah. The notion is entirely Hebraic. The Meſſiah was called the Mimra, or Word, becauſe, in the Moſaic account of the creation, that expreſſion ſo frequently occurs, *et* DIXIT *Deus,* and therefore it was a very unjuſt accuſation (although,

 from

from his ignorance of the real fact, a very pardonable one) which Amelius, the Platonist, brought against St. John, when having read the first verse of that evangelist, where the term Λογος occurs no less than three times, he complained that John had transferred into his Gospel the mysterious expression of his master, exclaiming, "By Jupiter, this barbarian agrees in sentiment with our Plato, and, like him, constitutes the Λογος of God in the rank of a first principle!"* The fact is that St. John made use of an ancient and appropriate term, by which the Messiah was known to the Hebrew race, whereas Plato made use of it, because the expression frequently occurred in the exotic theology, which he had borrowed, without knowing either the original meaning or secondary allusion of the term.

It is still more probable, that the active divine agent, which, in the Mosaic writings, is called Πνευμα Θεȣ, is the same with that primæval principle, which, in reviewing the trismegistic theology of Hermes, we observed was denominated by a word similar to MIND, or INTELLIGENCE. This primitive principle is in the Orphic doctrines styled Ερως, Divine Love,

* Amelius citatus in Drusii Annotat. in John i. 1.

Love, generating all things; and, in the Platonic writings, with still more marked allusion to that supreme demiurgic Spirit, whose powerful breath infused into nature the first principles of life, is called Ψυχη κοσμυ, or the SOUL OF THE WORLD.

Parmenides, according to Stanley's authorities, was of Elea, a city of Magna Grecia, that gave its name to the Eleatic sect, to which Parmenides belonged. He flourished in the 89th Olympiad. Involved in nearly equal obscurity with the incidents of his life are the doctrines which he taught; they were written in verse, and the substance of them is given in Plato's Parmenides, the least intelligible of that philosopher's productions. Stanley has not illumined that abstruse treatise by the epitome which he has given of its contents.* To Simplicius and Plotinus posterity is indebted for the best explication of the precepts of his philosophy, in which, however, amidst surrounding darkness, the vestigia of this doctrine are to be discerned. Of that philosophical theology the great and fundamental maxim was that the Deity is ἑν και πολλα, or ONE and MANY; which words, if they do not allude to the *unity* of the divine Essence and the

* Stanley's Lives of the Philosophers, p. 448.

the *plurality* of perſons in that Eſſence, it is difficult to decide to what they do allude. If the reader ſhould conceive, that, by this ſingular mode of expreſſing himſelf, Parmenides meant a phyſical, and not a divine, principle, Simplicius, cited by Cudworth, as an author well acquainted with that philoſopher's real opinions, will inform him otherwiſe, and that he wrote *ȣ περι τȣ φυσικȣ στοιχειȣ, ἀλλα περι τȣ αυτȣ ὀντος*; not concerning a phyſical element, but concerning the true Ens;* and I ſhall add to Cudworth's remarks on this ſubject, that the true Ens was no other than the Jehovah of the Hebrews, a word which Buxtorf (cited by me in a former page) aſſerts to mean Ens, EXISTENS, and whence, it is more than probable, the Greek word, deſcriptive of the divine entity, was derived. Plotinus, commenting on Plato's Parmenides, repreſents him as acknowledging THREE *divine unities ſubordinate*: *το πρωτον ἑν, ὁ κυριωτερον ἑν, και δευτερον ἑν πολλα λεγων· και τριτον, ἑν και πολλα*: "the firſt unity being that which is moſt perfectly and properly ONE; the ſecond, that which is called by him ONE-MANY; and the third, that which is by him expreſſed ONE AND MANY." Plotinus then adds: *και συμφωνος ȣτος και αυτος ἐςι*

ταις

* Cudworth's Intellectual Syſtem, vol. i. p. 384.

ταις τρισιν, "so that he himself also (Parmenides) agreed in the acknowledgement of a TRIAD of archical hypostases."* The probable meaning of Parmenides in these distinctions is commented upon at length by Cudworth, to whom I must refer the reader for more particular information, while I finally pass on to the consideration of the ideas upon this subject of some others of the more distinguished philosophers of Greece.

One of the most express and clear of the ancient philosophers on this subject was Numenius, a Pythagorean, who flourished in the second century, and who, if Eusebius rightly represents his sentiments, wrote concerning Three Sovereign Deities. He makes the Second the Son of the First, and, by a coarse, but decisive, figure of speech, calls the Third Hypostasis, Απογονος, *Grandson.*†

The Trinity of Plotinus very remarkably resembled Plato's, and consisted of το Ἑν, the One; Νȣς, the Mind; and Ψυχη, the Soul; and these he denominates τρεις ἀρχικας ὑποστασεις, three archical or principal hypostases. The Trinity of Amelius, his contemporary, we have

* Plotini, Ennead. 5. lib. i. cap. 8.

† Vide Eusebius Præp. Evang. lib. ii. p. 537, and Proclus in Timæo, lib. ii. p. 93.

have clearly ſeen in a former page, was a plain Trinity of perſons; for, he ſtyled them τρεις βασιλεις, three kings, and makes them all δημιυργυς, creators.* Porphyry called the firſt hypoſtaſis in his Trinity, in ſingular conformity to the notion of Chriſtians, τὸν Πατερα, the Father; his ſecond was Νυς, the Mind, like Plato's; but his third hypoſtaſis differed from Plato's and all that went before him; for, he denominated it not the Soul of the World, but a Soul ὑπερκοσμιος, above that of the world.†

There was an attempt made by Jamblichus, Proclus, and ſome of the later Platoniſts, to invalidate this venerable doctrine of Chriſtianity, by multiplying the number of the divine hypoſtaſes, and by exalting the το Ἀγαθον to an eminence far above the other two. Of this effort I ſhall only obſerve, that it proved as futile as it was malignant; and, having now, through a ſeries of ages, and a variety of countries, many of them very remote from each other, examined the hiſtory of both the Chriſtian and Pagan Trinities, and ſhewn the extent of this doctrine over all the Oriental world, I ſhall cloſe the prolonged digreſſion with

* Proclus, cited before in Timæo, p. 93.

† Proclus in Tim. p. 94 and 98.

with a few reflections that naturally result from the survey.

The first that forcibly strikes the mind is, that this doctrine could not be the invention of Plato, because it has been plainly proved, by accumulated evidence, to have existed in the Higher Asia, and particularly in India, a thousand years before Plato flourished; for, of that remote date are the Elephanta caverns, and the Indian history of the Mahabbarat, in which a plain Triad of Deity is alluded to and designated.

Of consequence, still more palpably false must be the assertion, that Justin Martyr, who had formerly been a Platonist, first imported it into the Christian church, from the writings of that philosopher, in the second century. We have seen that, in fact, this doctrine, long before Plato flourished, was admitted, but concealed, among the mystic cabbala of the rabbies; and, as undoubtedly one of the strongest, if not the *strongest*, of the arguments, adduced in favour of the doctrine of the Trinity being known and acknowledged by the ancient rabbies, is that deduced from the evident appearance of it in the Chaldee paraphrases, composed before the violent disputes on the subject broke forth, I have selected many striking

ſtriking paſſages from them, which, I imagine, cannot fail to have their due weight. I ſhall not, therefore, here enlarge farther on that head, but only inſert a remark omitted before, that the famous and frequently-cited paſſage in the Pſalms, the *Lord ſaid unto my Lord*, is tranſlated in the Targum, *the Lord ſaid unto his* WORD; which, if not underſtood of the ſecond hypoſtaſis, is inexplicable nonſenſe, and can be reſolved by no idiom whatever.

It is a circumſtance not leſs aſtoniſhing than true, that the Jews ſhould admit the miracles, while they deny the divinity, of Chriſt; for, the reader has been already informed, that, unable otherwiſe to account for the power which he exerted in working thoſe miracles, the reality of which they dare not deny, they are driven to the extremity of aſſerting that thoſe miracles were wrought by means of the TETRAGRAMMATON, which he ſtole out of the Holy of Holies. Now their not denying his miracles is one great and decided proof of their having been really and publicly performed, and conſequently of his being the Meſſiah. Inſtead of that belief, however, to which impartial truth ſhould lead them, they obſtinately continue to call the crucified Jeſus the wicked Balaam, the prophetic impoſtor, who

who ftole the TETRAGRAMMATON, and to whom they impute all the fufferings of their nation, becaufe, as Abarbanel has it, " That deceiver impioufly called himfelf the *Son of God*."* Hence inflamed with intolerable hatred againft Chriftians, they remain almoft totally ignorant of the leading principles of the Chriftian religion and the foundations on which it refts. And thus long are they likely to remain, while they continue to entertain the incongruous, the fenfual, the abfurd, conceptions, which, at this day, prevail among them, relative to the imaginary being whom they have adorned with the enfigns and authority of the *true Meffiah*.

There was an ancient and almoft immemorial tradition among the Jews that the world was to laft only fix thoufand years. They divided the ages, during which it was to continue, in the following manner. Two thoufand years were to elapfe before the law took place; two thoufand, were to be paffed under the law; and two thoufand under the Meffiah. Indeed, this fexmillennial duration of the world was, it is probable, too much the belief of the ancient fathers, who conceived, that, as the creation was formed in fix days, reckoning

* See Bafnage, p. 254.

reckoning according to that assertion in the Psalms, that every day is with God as a thousand years, and was concluded by a grand sabbath or day of almighty rest, so the world was ordained to last only during the revolution of six thousand years.

Time rolled on in its rapid and resistless career, and proved to them the fallacy of this ancient tradition. Still, however, their most celebrated rabbins continued calculating, by the course of the stars, the times of their great Messiah's expected advent. Repeated calculations of those times, and as repeated disappointments, have, at length, nearly plunged in despair the infatuated sons of Judah. Rabbi Abraham, who, in the year 1516, had found, engraved upon a wall, a very ancient prophecy, relative to that coming, had declared that the same star which appeared when Joshua conquered the land of Canaan, and when Ezra brought back the people from Babylon, would again appear in the year 1529, when the Messiah might, for a certainty, be expected: but the prediction was by no means verified by the event, and the more recent Talmudic doctors, stung by this painful exposure of their credit, pray to God that the man who now presumes to calculate the times of

of the Meſſiah may burſt aſunder, and that his bones may ſwell and break. Such is their ſtrong language in the Gemara. His coming, they aſſert, is ſtill delayed on account of the unrepented ſins of the people. When this conſtellation ſhall at length manifeſt itſelf, the moſt awful prodigies in nature are to precede his deſcent. The moſt ſanguinary wars ſhall deſolate the globe; a dew of blood ſhall fall down from heaven; plague and famine ſhall ravage the earth; and the moſt venomous reptiles and the moſt ſavage monſters of the deſert are to be let looſe on mankind. The ſun itſelf ſhall be turned into darkneſs and the moon into blood, according to Joel's prophecy; but, in thirty days, ſhall recover their priſtine brightneſs. "Men," ſays the Gemara, "formidable with two heads and numerous eyes, burning like fire, ſhall come from the extremities of the earth; and a powerful and deſpotic monarch finally prevailing ſhall govern the univerſe with a rod of iron."* His throne ſhall be eſtabliſhed in Rome, (a proof *at what period* they expected the Meſſiah,) but he ſhall reign only nine months, when the firſt Meſſiah, *the ſon of Joſeph*, as he is called in the Talmud, ſhall appear; and, routing this

* Gemara, Title Sanhedrim, fol. 52.

this tyrant with great ſlaughter, ſhall eſtabliſh a more righteous throne. This throne, though more righteous, is however to be ſcarcely leſs ſanguinary; for, in one battle, nearly two hundred thouſand combatants with their leader are to periſh. At length the great arch-angel Michael is to blow three times the trumpet of heaven: and then *the deſire of nations*, the true Meſſiah, the Son of David, is to appear with the prophet Elijah by his ſide. All the Chriſtians and infidels then living are to be annihilated at the ſecond blaſt of that trumpet. All the virtuous deceaſed of the Jews, from the time of Moſes, are to riſe from their graves, and attend the Meſſiah to the renovated Jeruſalem, which, with its temple, is to be rebuilt with precious ſtones. A banquet of boundleſs magnificence is to be prepared for them, which is to be adorned with a Leviathan fatted of old for this feaſt of the bleſſed; with a female Behemoth, of exquiſite flavour; and with the bird BARIUCHNE, a bird of ſuch ſtupendous magnitude, that, when its wings are expanded, the orb of the ſun is darkened. Wine, treaſured up ever ſince the creation, in the vault of Adam, is to flow in abundant ſtreams; wine, of the rich vintage that commenced before the

the earth became defiled and curſed; wine, the flavour and ſpirit of which is not to be decayed, but improved, by its immenſe age. Such are the conceptions, reader, and others a thouſand times more groſs, of the Jewiſh nation relative to the grand banquet to take place on the Meſſiah's appearance. Baſnage profeſſes faithfully to have detailed theſe various circumſtances from Maimonides, Abarbanel, and other celebrated rabbies, and from him I have copied the luxurious picture, to mark the corruption of their minds, and their carnal notions of thoſe future pleaſures which Chriſtians believe to be purely ſpiritual.* Can we wonder, after this, at any mutilation or depravation of paſſages in Scripture by a race ſo ſenſual and ſo depraved?

To reſume the gravity which ſo ſolemn a ſubject requires, I muſt beg permiſſion again to obſerve, that, on theſe myſterious points, which human reaſon cannot fathom, it is in vain that we make that reaſon the umpire. That finite man, however, can form no adequate conception of this great truth, by no means implies impoſſibility or contradiction in the thing itſelf. This circumſtance ariſes from the limited nature of the human faculties.

* Baſnage's Hiſtory of the Jews, p. 373.

culties. It is mere ignorance; but it is an ignorance which we can never overcome. Let it ever be remembered, that Chriſtianity by no means propoſes to mankind a theological code, encumbered with no difficulties, involved in no perplexities. Its great myſterious truths are not to be ſolved by the light of nature, nor ſcanned by the boldeſt flight of human intellect. Neither the Trinity nor the Incarnation can be proved, nor were intended to be proved, by philoſophical arguments. The word of God is the ſole baſis of the proofs and ſolutions of theſe ſtupendous doctrines. They are wiſely ſhaded from our view, the better to excite in us the ardour of faith, and exerciſe the virtues neceſſary to obtain the ſublime rewards which it propoſes to perſevering piety. The Almighty has been pleaſed to erect mounds and ramparts, as of old at Sinai, around the abode of his Majeſty, to ward off the dangerous curioſity of man; he hath wrapped himſelf in clouds, that we might not be conſumed by the full blaze of that glory which inveſts the eternal throne.

THE END.